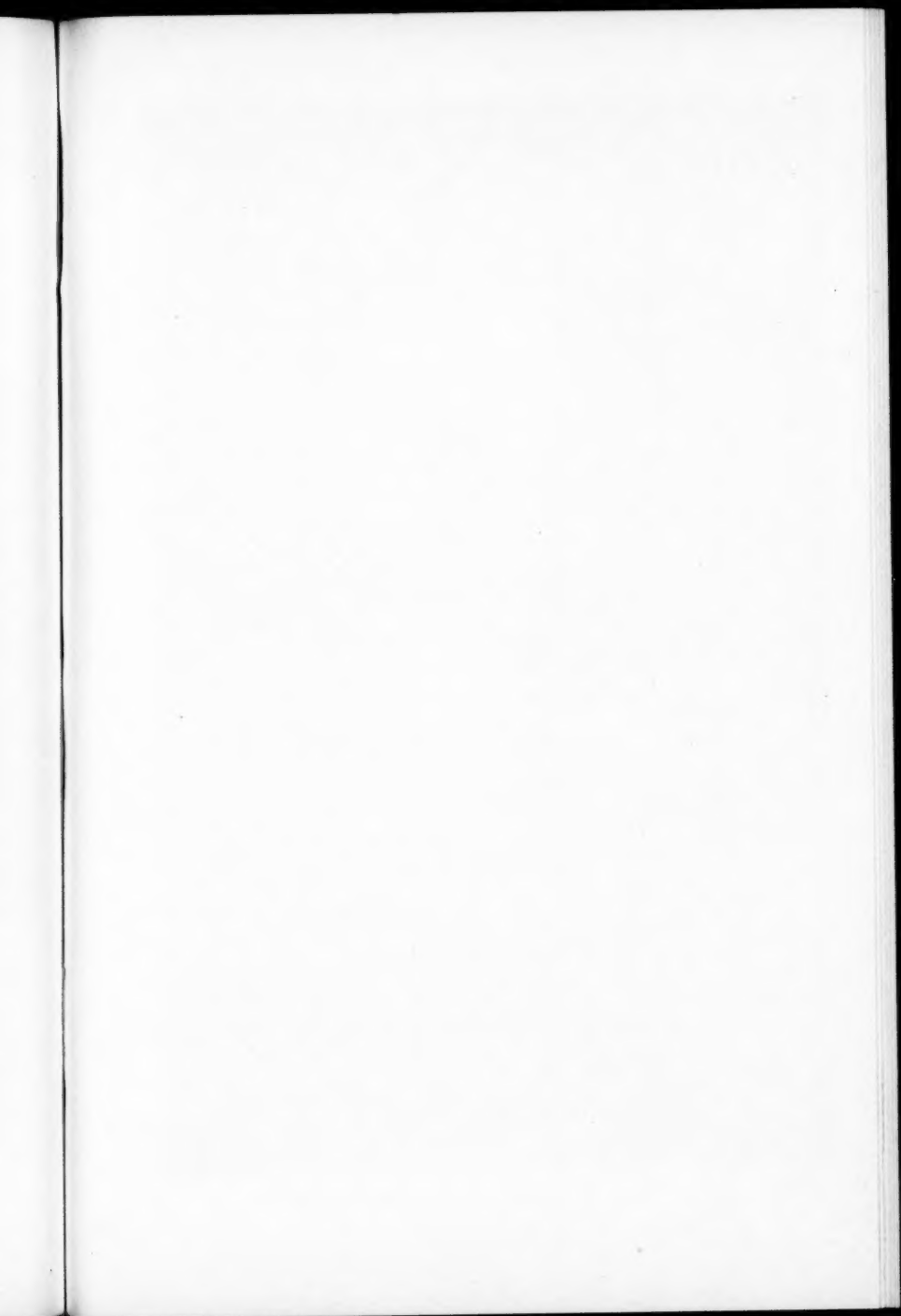
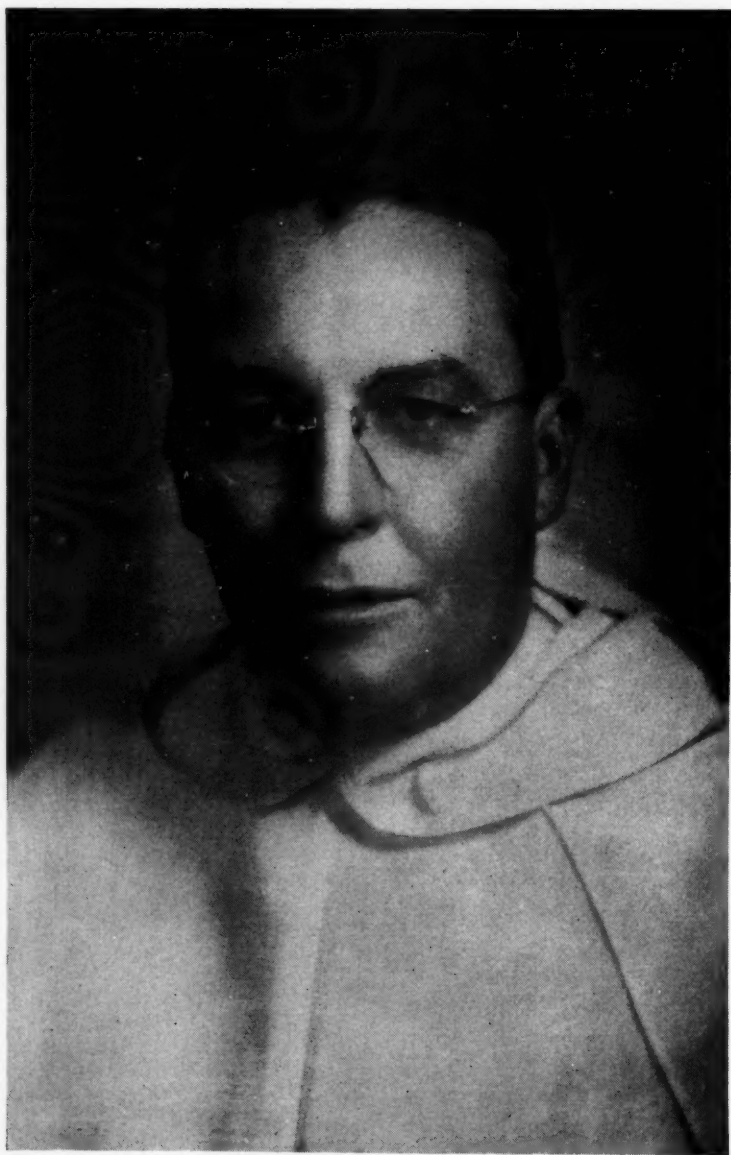


ORDINATION CLASS OF 1952, PROVINCE OF ST. JOSEPH





THE VERY REVEREND EARL MATTHEW HANLEY, O.P.



# DOMINICANA

PERMISSU SUPERIORUM



JUNE, 1952

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***Ordained***  
to the  
***Sacred Priesthood***  
JUNE 12, 1952  
at  
***Saint Dominic's Church***  
***Washington, D. C.***  
by  
***The Most Reverend***  
***Patrick A. O'Boyle, D.D.***  
Archbishop of Washington

Patrick Francis Connolly  
*Bronx, N. Y.*

Edward Raymond Daley  
*Providence, R. I.*

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Edward Michael Stock  
*New Haven, Conn.*

OF THE ORDER OF PREACHERS  
OF THE PROVINCE OF SAINT JOSEPH

PSALM XV

GOD, THE HIGHEST GOOD, THE FONT OF  
RESURRECTION AND ETERNAL LIFE

Preserve me, O God, for in thee I seek refuge,  
I say to the Lord: "Thou art my Lord;  
I have no good apart from thee."

As for the faithful who dwell in his land,  
how wonderfully he has fulfilled all my desires.

They multiply their sorrows  
who follow strange gods.

I will not pour out their drink offerings of blood,  
nor will I take their names upon my lips.

The Lord is the portion of my inheritance and of my cup:  
thou art the one who keepest my allotted portion for me.

The lines have fallen for me in pleasant places;  
and I am greatly pleased with my inheritance.

I bless the Lord who has given me counsel,  
because even during the night my heart admonishes me.

I keep the Lord always before me;  
since he is at my right, I shall not waver.

Therefore my heart rejoices and my soul is glad,  
and my body, too, rests secure.

For thou wilt not abandon my soul to the abode of the dead,  
nor wilt thou let thy holy one see corruption.

Thou wilt show me the way of life,  
the fulness of joy in thy presence,  
bliss at thy right hand forever.

***Ordained***  
to the  
***Sacred Priesthood***

MAY 22, 1952

at  
***Saint Rose Priory***  
***Dubuque, Iowa***

by  
***The Most Reverend***  
***Loras T. Lane, D.D.***

Auxiliary Bishop of Dubuque

George Welch  
*Oak Park, Ill.*

Hilary Freeman  
*Chicago, Ill.*

Lewis Mary Shea  
*Hartford, Conn.*

Bertrand Morahan  
*Denver, Colo.*

OF THE ORDER OF PREACHERS  
OF THE PROVINCE OF SAINT ALBERT THE GREAT

PSALM CXX

THE LORD IS THE GUARDIAN AND PROTECTOR  
OF HIS PEOPLE

I lift up my eyes to the mountains:  
whence shall help come to me?

My help is from the Lord,  
who made heaven and earth.

He will not suffer your foot to stumble,  
your guardian will not slumber.

Behold, he will neither slumber nor sleep,  
who guards Israel.

The Lord is your guardian,  
the Lord is your protection at your right hand.

The sun shall not strike you by day,  
nor the moon by night.

The Lord shall keep you from evil:  
he shall guard your life.

The Lord shall guard your going and coming,  
henceforth and forever.

# DOMINICANA

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JUNE, 1952

No. 2

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THE VERY REVEREND EARL MATTHEW HANLEY, O.P.

In Testimony of Our Appreciation

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FOR OVER ELEVEN YEARS, Father Hanley held the office of Master of Students here at the Dominican House of Studies in Washington. Last March he left us to enter upon new work as superior of the retreat band in St. Joseph's Province.

*Dominicana* wishes to pay tribute to Father Hanley for his long years of exemplary service. For over a decade he had been with us, helping us and guiding us in our most important moments as Dominicans. For eleven summers it was he who prepared us for Solemn Profession; it was he who took our trembling hands into his own as we consecrated our lives to God, to Mary, and to Dominic, until death. It was he who led us step by step up the noble stairway to the priesthood, seasoning our souls for each new dignity, introducing us to the beauties of God's sanctuary, as we rose through the minor and major orders to the highest step of the altar. Each spring for eleven years it was he who stood beside the bishop to present us, as his own, for ordination to the priesthood. Then it was his sacred joy to watch us celebrate the Mass he had taught us how to offer, and to be blessed by us whom he had taught how to bless. Through all these years it was his Christ-like work to make us *other Christs*.

Yet it was not only at these solemn moments that we felt the warmth of his gracious influence. His task was our preparation for the sacred ministry and our formation as contemplative workers in the apostolate, and he never failed to encourage us by the eloquence of his words or by the persuasion of his exam-

ple to reach out for the richest in spiritual things. His profound insight into human nature coupled with his innate kindness made him a sympathetic counselor; his wealth of knowledge and prudent leadership won our unstinted admiration. His ready wit and sparkling sense of humor made our every association with him a source of delight. Above all we remember him as our Father in God, working for our betterment in every way, molding us unswervingly according to the pattern of perfect goodness, inspiring heart and soul by that characteristically paternal regard which has enshrined his memory in our hearts.

*Dominicana* bids Father Hanley a fond farewell and sends him our best wishes and our prayers for complete success in his new post. We speak not only for ourselves, but for all his students of these past eleven years—a whole generation of Dominicans—who rise up with us to honor him in this testimonial of our appreciation and gratitude.



## THE PRIESTHOOD AND THE EUCHARIST

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LAWRENCE KEITZ, O.P.



HERE is a most intimate connection between the priesthood and the Holy Eucharist. *Priest* and *sacrifice* are correlative terms; the very notion of priesthood includes that of sacrifice. A sacrifice, strictly defined, is the supreme public and external act of divine worship by which the sensible offering of a victim is made to God, in recognition of His supreme dominion over all creation, and, in the supposition of sin, to express consciousness of sin and hope of pardon. A priest is the officially appointed minister of the highest act of divine worship, which is sacrifice. There can be no sacrifice offered, unless there is a priest to offer it.

The sacrifice of Christ on the Cross of Calvary was the one absolute and universal sacrifice. All the sacrifices of the Old Law were types of this supreme sacrifice; they culminated in it, and were abrogated by it. The sacrifice of the New Law is that of the Mass, which is one and the same sacrifice as that of the Cross, instituted by Christ to satisfy mankind's need for sacrifice, and as the means whereby the fruits of Redemption might be applied to men for the remission of their daily sins.<sup>1</sup> The Mass is a representation and a renewal of the offering made on Calvary. The Council of Trent teaches: "In this divine sacrifice the same Christ is present and immolated in an unbloody manner on the altar of the cross; . . . only the manner of offering is different."<sup>2</sup> Consequently it is from Christ's death on Calvary that the Mass derives its efficacy.

### THE PRIESTHOOD OF THE CROSS IS THE PRIESTHOOD OF THE MASS

In that first universally effective sacrifice on the Cross, Christ Himself was both the priest and the victim. In the unbloody sacrifice of the Mass, the victim is the same Christ, true God and true man, who offered Himself on Calvary. The principal priest who offers the sacrifice of the Mass is also the same Christ.<sup>3</sup> Our priests are ministers only, offering sacrifice in the person of Christ and executing His will.

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<sup>1</sup> Cf. Council of Trent, sess. XXII, chap. 1. Denz. 938.

<sup>2</sup> *Ibid.*, chap. 2. Denz. 940.

The power by which they are made capable of validly offering sacrifice is instrumental power in which they participate in the sacrificial action of Christ Himself, the Most High and Eternal Priest. Hence, human priests act only in virtue of the power of the principal agent, our Lord Himself. Christ does not offer Himself in this sacrifice remotely, but immediately and proximately, in so far as He consecrates Himself as the victim through the minister who is His instrument. It is for this reason that the priest at Mass uses the very words of Christ in the person of Christ, saying "This is *my* body" and "This is *my* blood." "The minister," writes St. Thomas, "does nothing in perfecting the sacrament, except to pronounce the words of Christ."<sup>4</sup>

The sacrifice of the Mass differs from that of the Cross only in the mode of offering. The mode in which Christ exists in the Mass is obviously quite different from His mode of existence on the Cross. For on the Cross, Christ was in His own natural existence: He was visible, and able to suffer and to die. In the Holy Eucharist, our Divine Saviour conceals His natural existence: He is not visible except through the species of bread and wine, and by reason of His state He is not passible or mortal. The mode of offering on the Cross was bloody, but in the Mass it is in an unbloody manner that the bloody sacrifice on Calvary is reproduced. This is the reason for the consecration under the separate species "to represent Christ's Passion, in which the blood was separated from the body; hence in the form for the consecration of the blood, mention is made of its shedding."<sup>5</sup> The Eucharist then, is a sacrifice because the Passion of Christ is represented in it. St. Thomas brings this out most effectively in his prayer for the feast of Corpus Christi: "O God, who has left us in this marvellous sacrament a memorial of thy Passion . . ." On the Cross, Christ was the only priest. In the Mass, He is still the principal and invisible priest; but in order to have a fitting sacrifice for his visible Church, He uses priests as visible ministers. Through them Christ offers Himself and is offered by them. Their instrumental priesthood is real; the human priest at the altar truly offers sacrifice to God, and fulfills in every sense the functions of a real priesthood.

A priest, then, is one who offers sacrifice; and with our priests, the sacrifice is that of Christ's Body and Blood in the Mass. There are many other offices which are connected with the Catholic priesthood: the administration of the various sacraments besides the Holy Eucha-

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<sup>4</sup> Cf. Lateran Council, chap. 1. Denz. 340.

<sup>5</sup> III, q. 78, a. 1.

<sup>6</sup> III, q. 76, a. 2, ad 2.

rist, along with the powers and duties to pray, to bless, to preach, to teach, and to do everything possible to accomplish the end for which the Church was established among men: the salvation of souls. These activities of the priestly state are manifold; yet one thing, and one thing alone, makes a priest a priest: the power to offer sacrifice. If a man had every other power associated with the priesthood, but lacked the power of sacrifice, he could in no sense be called a priest. But if a man were to have no other power except that of offering sacrifice, he would be a priest in the most proper sense. It is the celebration of Mass—the consecration of bread and wine into the Body and Blood of Christ—which is the essence of the Catholic priesthood. Everything else is secondary.

#### THE INSTITUTION OF THE PRIESTHOOD AND THE EUCHARIST

When our Lord instituted the two sacraments of the Holy Eucharist and Holy Orders, He demonstrated how closely interwoven they are. The sacrament of Holy Orders, embracing all the powers of the Christian priesthood, was not instituted all at once or at any one time, but partly at the Last Supper, when Christ gave the Apostles the power to consecrate;<sup>6</sup> partly after the Resurrection, when He gave them the power of forgiving sins;<sup>7</sup> and, again, when He established them as shepherds of the Church.<sup>8</sup> While all these powers pertain to the sacrament of Holy Orders, they do not pertain to the priesthood in its strictest sense, which involves the notion of sacrifice as a necessary element. Christ instituted the priesthood in its entirety, at the Last Supper, at the same time that He instituted the Blessed Sacrament of His Body and Blood. St. Paul indicates the intimacy of the priesthood and the Eucharist when He tells how the Eucharist is really the Body and Blood of Christ and how at the same time the Apostles and their successors were empowered to perpetuate the act: "The Lord Jesus, on the night in which he was betrayed, took bread and giving thanks broke and said, 'This is my body which shall be given up for you; *do this in remembrance of me.*' In like manner also the cup, after he had supped, saying, 'This cup is the new covenant in my blood; *do this as often as you shall drink it, in remembrance of me.*' For as often as you shall eat this bread and drink the cup, you proclaim the death of the

<sup>6</sup> Cf. Council of Trent, sess. XXII, chap. 1. Denz. 938.

<sup>7</sup> John 20, 21 seq.

<sup>8</sup> Matt. 28, 19.

Lord, until he comes."<sup>9</sup> The very words with which Christ ordained His Apostles the first priests, followed instantaneously upon the words of the consecration in the first Mass. And today in every Mass offered upon our altars those words of sacerdotal institution are repeated: *Haec quotiescumque feceritis, in mei memoriam facietis*, as the priest proclaims by what right and power he sacrifices the Incarnate Son of God to His Heavenly Father.

Archbishop Cicognani, our eminent and beloved Apostolic Delegate, in a recently published sermon,<sup>10</sup> stressed beautifully this essential conjunction between the priesthood and the Blessed Eucharist:

Among the wonderful gifts that Christ the Redeemer has given to men, two stand out: the divine Eucharist and the Priesthood. Since to priests alone has the divine Eucharist been entrusted, and through priests alone is the divine Eucharist possible, the greatness of the priesthood shines forth in double splendor. The Catholic priesthood has been in existence now for twenty centuries—from the time when Jesus Christ instituted the Eucharist at the Last Supper, and consummated His sacrifice shortly afterward on Calvary. . . . Endless is this series of men consecrated to God and the service of souls. Inasmuch as men constitute the Mystical Body of the Lord, and the Eucharist is His real and actual Body, the priest by virtue of his sacred ordination acquires power and jurisdiction over both the Mystical and the real Body of Christ. He calls Christ down upon the altar through the words of consecration; he brings the Savior to the souls of men; he is the ambassador of Christ and the dispenser of the divine mysteries. The priest teaches men the truths given for salvation, guards the deposit of faith, spreads the Gospel through preaching and the apostolate. With his sacred teaching office and ministry, the priest is a bridge between earth and heaven, admonishing, consoling, and accompanying man through all the stages of life from baptism to the last anointing.

#### THE PRIESTHOOD AND THE OTHER SACRAMENTS

The power conferred in Holy Orders extends to the dispensation of the other sacraments. This sacrament has a social character in which it differs from the personal sacraments, which are designed for the sanctification of the individual through grace. The increase of personal grace, which ordination effects, comes about only as a consequence; the sacrament is ordered directly to manifest transmission of

<sup>9</sup> I Cor. 11, 23-27.

<sup>10</sup> The Most Reverend Amleto Giovanni Cicognani, *Addresses and Sermons (1942-1951)*. Sermon entitled "Ambassadors of Christ" delivered at La Crosse, Wisconsin, October 17, 1948, on the occasion of the ground-breaking for Holy Cross Seminary.

power and to confer it permanently. Holy Orders, therefore, is ordained to a social good: Christ in the Eucharist.

Among all the sacraments, the Holy Eucharist is the most noble, and in it every other sacrament has its consummation. St. Thomas, in asking "Whether the Eucharist is the greatest of the Sacraments?" clearly shows how all the other sacraments seem to be ordained to the Eucharist as to their one end:

For it is manifest that the sacrament of Orders is ordained to the consecration of the Eucharist: and the sacrament of Baptism to the reception of the Eucharist: while a man is perfected by Confirmation, so as not to fear to abstain from this sacrament. By Penance and Extreme Unction man is prepared to receive the Body of Christ worthily. And Matrimony, at least in its signification, touches this sacrament; in so far as it signifies the union of Christ with the Church, of which union the Eucharist is a figure. . . . Nearly all the sacraments terminate in the Eucharist: thus those who have been ordained receive Holy Communion, as also do those who have been baptized, if they be adults. The remaining sacraments may be compared to one another in several ways. For on the ground of necessity, Baptism is the greatest of the sacraments; while from the point of view of perfection, Holy Orders comes first; while Confirmation holds a middle place. The sacraments of Penance and Extreme Unction are on a degree inferior to those mentioned above; because they are ordained to the Christian life, not directly, but accidentally, as it were, that is to say, as remedies against supervening defects. And among these, Extreme Unction is compared to Penance, as Confirmation to Baptism; in such a way, that Penance is more necessary, whereas Extreme Unction is more perfect.<sup>11</sup>

As we have seen, the power of Orders is directed to the dispensing of the other sacraments; and of all the sacraments, the Holy Eucharist is the most sublime and perfect. In the light of this, it is evident that the power of Holy Orders must be considered chiefly in its relation to the Holy Eucharist. Since the power of Sacred Orders extends to the production of Christ's Body and of its distribution to the faithful, it follows that the same power should extend to the preparation of the faithful, in order that they be fittingly disposed for the reception of so great a sacrament. Sin is the basic indisposition for the reception of a sacrament which is the unutterable antithesis of sin; hence the faithful are made worthy to receive the Blessed Sacrament by being freed from the guilt of sin. Without this freedom from sin, spiritual union with the sinless Christ is impossible. Consequently, the power of Orders must extend to the forgiveness of sins, by the administration of those sacraments which are directed to the remission

<sup>11</sup> III, q. 65, a. 3; cf. q. 73, a. 3, and *In Joann.* 6, lect. 6, n. 7.

of sin: Baptism and Penance. Our Lord, therefore, once He had entrusted to His Apostles the consecration of His Body, gave them also the power to forgive sins.<sup>12</sup>

THE PARTS OF HOLY ORDERS ARE ORDERED  
TO THE EUCHARIST

In the Roman Church ever since the earliest centuries, there have been seven parts or seven separate orders making up the whole of the sacrament of Holy Orders. The sacrament of Holy Orders is a potential whole, with each of its distinct parts or orders participating in various degrees in the nature of the whole. There are four minor orders: doorkeeper, lector, exorcist, and acolyte; and three major orders: subdeacon, deacon, and priest. There is frequent mention of bishops, priests, and deacons in the Scriptures. Pope Cornelius, in the year 251, in a letter to Fabius of Antioch in which he enumerated the Roman clergy, specified for the first time in any known document all the orders as they are at present in the Church. Previous to this, Tertullian mentioned lectors in his writings; St. Hippolytus of Rome spoke of the lectorate and the subdiaconate; St. Cyprian wrote of a minor clergy. The subdiaconate and the minor orders do not seem to have appeared before the third century. It should be noted that, although these inferior orders did not appear at once in the very earliest years of the Church, nevertheless they can be of divine institution, for they existed implicitly in the diaconate, and they participate in the sacramental character of the diaconate. The Church, in constituting them, did not institute a new sacrament; it explicitly distributed among several orders the power which had been contained implicitly in one order. In this regard, St. Thomas writes: "In the early Church, on account of the fewness of ministers, all the lower ministries were entrusted to the deacons. . . . Nevertheless all the power to do all these things was included in the one power of the deacon, though implicitly. But afterwards the divine worship developed, and the Church committed expressly to several persons that which had hitherto been committed implicitly to one order."<sup>13</sup>

St. Thomas assigns three reasons why it is fitting that there should be many orders in the Church: "Multiplicity was introduced into the Church for three reasons. First to show forth the wisdom of God, which is reflected in the orderly distinction of things both natural and spiritual. . . . Secondly, in order to succor human weakness, be-

<sup>12</sup> Cf. *Contra Gentiles*, Bk. IV, Chap. 74, 75.

<sup>13</sup> *Suppl.*, q. 37, a. 2, ad 2.

cause it would be impossible for one man, without his being heavily burdened, to fulfill all things pertaining to the Divine mysteries; and so various orders are severally appointed to the various offices. . . . Thirdly, that men may be given a broader way for advancing (to perfection), seeing that the various duties are divided among many men, so that all become the co-operators of God; than which nothing is more God-like."<sup>14</sup>

In an article of great beauty, the Angelic Doctor shows the relation of each of these seven orders to the greatest of the sacraments, the Holy Eucharist. The significance of these different grades of Holy Orders is determined and explained by their relationship to the Eucharist.

For just as temple, altar, vessels, and vestments need to be consecrated, so do the ministers who are ordained for the Eucharist; and this consecration is the sacrament of Orders. Hence the distinction of Orders is derived from their relation to the Eucharist. For the power of Orders is directed either to the consecration of the Eucharist itself, or to some ministry in connection with this sacrament of the Eucharist. If in the former way, then it is the Order of *priests*; hence when they are ordained, they receive the chalice and wine, and the paten with the bread, because they are receiving the power to consecrate the body and blood of Christ. The co-operation of the ministers is directed either to the sacrament itself, or to the recipients. If the former, this happens in three ways. For in the first place, there is the ministry whereby the minister co-operates with the priest in the sacrament itself, by dispensing, but not by consecrating, for this is done by the priest alone; and this belongs to the *deacon*. Hence in the text (iv *Sent.* D. 24) it is said that it belongs to the deacon to minister to the priests in whatever is done in Christ's sacraments, wherefore he dispenses Christ's blood. Secondly, there is the ministry directed to the disposal of the sacramental matter in the sacred vessels of the sacrament; and this belongs to *subdeacons*. Wherefore it is stated in the text (*ibid.*) that they carry the vessels of our Lord's body and blood, and place the oblation on the altar; hence, when they are ordained, they receive the chalice, empty however, from the bishop's hands. Thirdly, there is the ministry directed to the proffering of the sacramental matter, and this belongs to the *acolyte*. For he, as stated in the text (*ibid.*), prepares the cruet with wine and water; wherefore he receives an empty cruet. The ministry directed to the preparation of the recipients can be exercised only over the unclean, since those who are clean are already apt for receiving the sacraments. Now the unclean are of three kinds, according to Dionysius. For some are absolute unbelievers and unwilling to believe; and these must be altogether debarred from beholding Divine things and from the assembly of the faithful; this belongs to the *doorkeepers*. Some, however, are willing to believe, but are not as yet instructed, namely catechumens, and to the instruction of such persons the Order

<sup>14</sup> Suppl., q. 37, a. 1.



of *readers* is directed, who are therefore entrusted with the reading of the first rudiments of the doctrine of faith, namely the Old Testament. But some are believers and instructed, yet lie under an impediment through the power of the devil, namely those who are possessed: and to this ministry the Order of *exorcists* is directed. Thus the reason and number of the degrees of Orders is made clear.<sup>15</sup>

#### THE INEFFABLE DIGNITY OF THE EUCHARIST

The Holy Eucharist—Christ Himself as our food—is God's greatest gift to men. It is impossible to extol the magnificence and dignity of this supreme sacrament in terms which adequately express the reality. It is the gift of the divine Christ Himself. This is sacramental, living food which has come down to us from heaven. The inspired text of the Book of Wisdom, in praising God for the deliverance of the Israelites from the power of the Egyptians, speaks of the manna which foreshadowed this most Holy Sacrament: "Thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labor; having in it all that is delicious and the sweetness of every taste."<sup>16</sup> This is the bread which our Lord, to the utter astonishment of His followers, identified with Himself, after He had fed the five thousand from five barley loaves and two fishes: "I am the bread of life. Your fathers ate the manna in the desert, and have died. This is the bread that comes down from heaven, so that if anyone eat of it he will not die. I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."<sup>17</sup>

The Holy Eucharist is the most august of sacraments because it is the most perfect sacrifice by which God is adored and glorified. The dignity of the gift of Christ's Body becomes overwhelmingly impressive when thought is given to the three most precious elements of which it consists: the unspotted flesh of our Redeemer, His just soul, and His infinite Godhead: God in Christ, soul and body; the Saviour of the world: undiminished Deity, yet true man. Our sacrifice excels

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<sup>15</sup> Suppl., q. 37, a. 2. Cf. *Contra Gentiles*, Bk. IV, Chap. 75. References to the text means the *Sentences* of Peter Lombard. It will be recalled that St. Thomas died before he finished the *Summa*. The unfinished part, known as the *Supplement*, was gathered from St. Thomas' commentary on the Fourth Book of the *Sentences*; hence, the frequent allusions to this work.

<sup>16</sup> Wisd. 16, 20.

<sup>17</sup> John 6, 48-52.



all others because it is perfectly acceptable to God—it is the sacrifice of His own Son, revered by angels and adored by men.<sup>18</sup>

In the preparation, disposition, and ordination of this Blessed Bread, God included so many and such great miracles that we are reminded of the creation of the world. "He has made a memorial of His wonderful works, being a gracious and merciful Lord. He has given food to them that revere Him."<sup>19</sup> The psalmist refers to the precious food of the glorious sacrament which Christ gave to His disciples. To understand the excellence and loftiness and dignity of this marvelous sacrament, it must be noted that, although all the sacraments of the Church have their power and effect through faith in the Passion of Christ, and only from faith and through faith are of use to the faithful for salvation, the Holy Eucharist is called most specially the sacrament of faith. In the Canon of the Mass it is called "the mystery of faith," indicating that it is a most holy secret manifest to faith alone; there are such great things present in the Eucharist that they are beyond natural reason and could never be understood by reason alone. Our intellect is not proportioned to the immensity of the divine light. There are many things which we cannot comprehend by reason. On this account Paul cries out: "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways."<sup>20</sup> Although we cannot comprehend the Eucharist in its entirety, we can come to a feeble grasp of its significance.<sup>21</sup> It is this very incomprehensibility of the Holy Eucharist which gives it the greatest dignity in our eyes. We understand enough to acknowledge that it is too wonderful for us to understand. Yet we realize God's goodness to us in this divine gift, which prompted St. Thomas to cry out in the magnificent mosaic of Scripture which is the Office of Corpus Christi: "There is no other nation so great, which has gods so near to it, as our God is present to us."<sup>22</sup>

#### THE SUBLIME DIGNITY OF THE PRIESTHOOD

The nobility of the Catholic priesthood is measured by the transcendent dignity of the sacrifice the priest is empowered to offer. We

<sup>18</sup> Cf. *Opusculum LVIII*, Editio Romana, *De Venerabili Sacramento Altaris*, Chap. III (Mandonnet and Grabmann regard this as spuriously attributed to St. Thomas).

<sup>19</sup> Ps. 110, 4, 5.

<sup>20</sup> Rom. 11, 33.

<sup>21</sup> Cf. *Opusculum LIX*, Editio Romana, *De sacramento Eucharistiae ad modum praedicamentorum*, Chap. I (Mandonnet and Grabmann regard this as spuriously attributed to St. Thomas).

<sup>22</sup> Deut. 4, 7. Seventh Responsory of Matins, Feast of Corpus Christi.

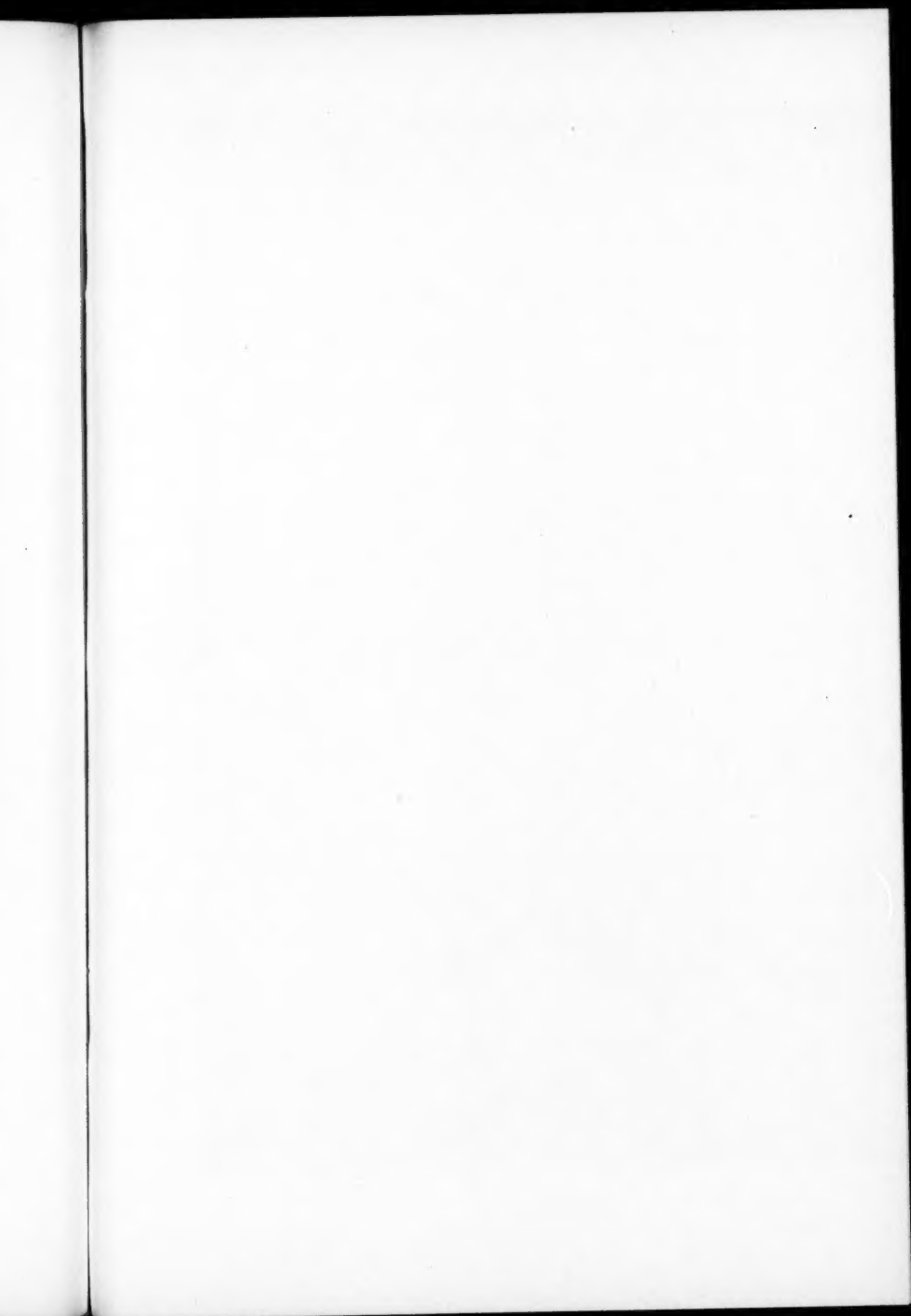
have seen that the essential phase of the priestly ministry is centered about the Blessed Sacrament: the consecration of Christ's Body and Blood in the Mass, and its distribution to the faithful as Holy Communion. We have seen, too, that the Holy Eucharist is the most eminent of created things containing in itself substantially the uncreated God in Christ as our food. When we put these two considerations together, we begin to realize the sublime dignity of the Catholic priesthood. We become aware of the tremendous power that is the priest's, greater than the power of any other earthly creature, greater than the power of saints or angels, exceeding the power even of the Virgin Mary. Mary's priesthood brought God to earth but once; the priest brings Christ down from heaven in every Mass he offers. The power of the priest so transcends the power of every other creature that it is truly God-like.

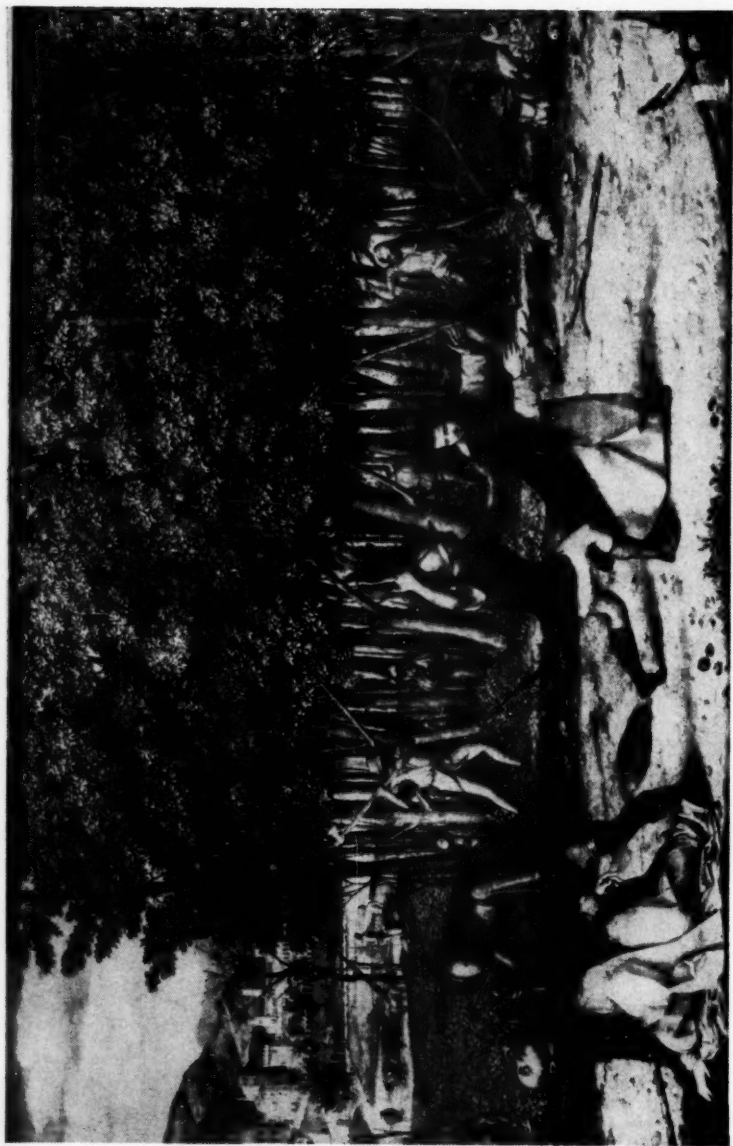
This year the young men ordained for St. Joseph's Province have the special joy of ordination to the priesthood on the feast of Corpus Christi—the day on which the entire Church praises the Blessed Sacrament in the incomparably beautiful Mass and Office composed by our Dominican Brother, St. Thomas Aquinas. It is their great privilege, together with the bishop, to bring Christ's Body and Blood down upon the altar for the first time in the Mass of their ordination. As they do, the Church in her liturgy will have them pray in the Offertory of that first Mass they celebrate: "The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His name. Alleluia."<sup>23</sup> The Holy Eucharist is the very heart of the priesthood; may the hearts of our new priests be wholly absorbed in the love of His most precious Body and Blood.

*Dominicana* reverently congratulates our new Dominican priests, and prayerfully wishes them a long and fruitful ministry in God's service.

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<sup>23</sup> Lev. 21, 6.





"THE DEATH OF SAINT PETER MARTYR"—Giovanni Bellini (1428-1516) — The National Gallery, London

## THE SEVENTH CENTENARY OF THE MARTYRDOM OF SAINT PETER OF VERONA

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ON APRIL 6, 1252, seven hundred years ago, on the road between Como and Milan, St. Peter of Verona was slain by the sword of a hired assassin and became the Protomartyr of the Dominican Order.

For twenty years St. Peter had held the office of Inquisitor General of Italy. His life was one continuous battle for the extermination of heresy. The activities of the fearless Dominican were crowned with success; Pope Innocent IV went in person to Milan to thank him for his untiring efforts, and to encourage him to even greater victories. But the heretics were frightened and angered at the triumphant outcome of the Inquisition, so much so that they resolved to assassinate the leading inquisitors. The greatest precautions were taken to assure the death of Peter; he was their archenemy, and they were desperately determined to destroy him.

The first steps toward the consummation of the martyrdom were taken on Easter Monday, in 1252. Stephen Gonfalonieri, the originator of the plot, had summoned together in Milan three other heretics just as thirsty for the blood of the hated Friar Preacher. They had gathered a sum of money sufficient to hire a murderer. They found him in the person of one Carino, a vicious character, known and feared as a man of blood. He insisted that they allow him a companion, another notorious criminal, Albertino Porro of Lenta.

St. Peter was prior of the Dominican convent in Como. He had returned to his community for the celebration of the paschal festivities. Knowing well of the plot against his life, he foretold to his brethren the day of his death, the exact spot where he was to be slain, and even the sum of money which had been paid to the murderer. During Easter Week, Carino attended all the Masses at the conventual church, and under this pious disguise, he learned to his great satisfaction that the prior would depart for Milan on that Saturday.

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This story of the martyrdom is based upon the account of St. Peter Martyr found in *The Lives of Dominican Saints*, edited and published by the Dominican Fathers of St. Joseph's Province, 1940.

The fatal day finally arrived. The Saint began it with a fervent confession, after which he sang the conventual Mass. Then followed a Chapter for the community, during which the holy prior gave what he knew would be his last exhortation to his brethren.

Peter left for Milan, taking as his companions three friars, including the lay brother Dominic, who was also to fall beneath the assassin's sword. The brethren used every pretext to induce their prior to put off his journey, but in vain. Meanwhile Carino and his colleague had gone to a deserted spot along the road, and concealed themselves in a clump of bushes.

After traveling all morning, Peter sent the other two friars to a farmhouse nearby for their dinner, while he and Dominic sought hospitality from the religious of a neighboring convent. Rested and refreshed, the Saint and his companion started on again slowly, expecting that the others would soon catch up with them. Peter seemed impatient for death; he could no longer wait for the martyr's crown. As the two Dominicans approached the place where the murderous villains were hiding, Albertino, suddenly filled with horror, threw down his weapon and fled through the fields to the road. When he met the two other associates of our Saint, he informed them of the frightful crime about to be perpetrated, urging them to hurry if they wished to save their brethren. In great alarm, the friars rushed to the aid of their beloved superior. They arrived too late. Peter was already dying. Brother Dominic lay mortally wounded.

The details of the cruel martyrdom form a horrible picture. Carino was filled with rage at the desertion of his partner Albertino; he determined to accomplish the slaughter at all cost. As the two religious passed his hiding place, he sprang upon Peter, striking his head a terrible blow with a pruning-knife. The martyr, in great agony, sank to the earth. Carino then turned to the terror-stricken Dominic, and in his fury struck him several times with the weapon. As the butcher turned to make his escape, he saw Peter writing on the ground by dipping his fingers into his own blood. The holy martyr was forming the words: "Credo in unum Deum." In a frenzy of rage, Carino drove his knife through Peter's breast.

In great sorrow the two friars and a few peasants made litters of branches, for the body of the martyr, and for the wounded Brother Dominic, who lived six days in extreme suffering. Bearing their precious burdens, they tried to reach the next

village, but night overtook them. They were forced to remain at the Abbey of St. Simplician.

The news of the martyrdom spread swiftly. In the early hours of the morning the Archbishop of Milan, followed by a vast multitude, came in procession to the abbey to escort the body of the Saint to the Dominican church of St. Eustorgius.

The impious Carino had been captured on the spot by a neighboring farmer and had been imprisoned to await trial. He escaped and fled, but not long afterward, crushed by the horror of his crime, he fell sick and was carried to a hospital close to the Dominican convent. Thinking that he was near death, Carino begged to see a friar to whom he might confess his sins. Once he had made his peace with God, he instantly recovered. Upon leaving the hospital, the murderer sought admission into the Dominican Order as a lay brother. He was received into the community with great kindness, and the rest of his life was marked by such holiness that Brother Carino came to be known as "Il Beato."

St. Peter was solemnly canonized, less than a year after his death, on the feast of the Annunciation in the year 1253. Pope Innocent IV performed the ceremony in the plaza of the Dominican church at Perugia, surrounded with great pomp and in the presence of an enormous throng of the faithful. Innocent designated the 29th of April for the celebration of his feast day.

Such was the death and canonization of the first martyr saint of the Dominican Order, one of Christ's most valiant soldiers. His life from beginning to end was one long warfare in defense of the faith he loved more than his own life.

*Mens fuit angelica,  
Lingua fructuosa,  
Vita apostolica,  
Mors quam pretiosa!  
Alleluia.*

(Dominican Breviary)

LETTER OF THE MOST REVEREND FATHER MASTER GENERAL  
ON THE OCCASION OF THE SEVENTH CENTENARY OF  
THE MARTYRDOM OF ST. PETER OF VERONA

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TO OUR BELOVED SONS IN CHRIST  
PRIORS PROVINCIAL AND CONVENTUAL  
MASTERS IN SACRED THEOLOGY  
EX-PROVINCIALS, PREACHERS GENERAL  
AND TO ALL THE FATHERS, BROTHERS, AND SISTERS  
OF THE ORDER OF PREACHERS  
WE

FR. EMMANUEL SUAREZ

PROFESSOR OF SACRED THEOLOGY  
AND HUMBLE MASTER GENERAL AND SERVANT  
OF THE ORDER

*Health and an increase in the virtue of faith*



WITH THE APPROACH of the seventh centenary of the glorious martyrdom of St. Peter of Verona, beloved Fathers and Brothers and dear Sisters, we commend to you most gladly the example of this great champion of the faith, so that more and more there may always flourish in our Order a zeal for the glory of God and a desire for the salvation of souls, wherewith the family of Dominic, even from its very foundation, has never ceased to display wonderful models of heroic fortitude in the exercise of the sacred ministry.

Our blessed Patriarch himself, a few months before he passed on to heaven, bestowed the habit of religion on Peter, upon whom his spirit seems to have rested. Born at Verona, in northern Italy, in the year of the Lord 1203, of parents who were infested with the Manichean heresy, Peter, though scarcely seven years old, firmly embraced the true Christian faith, the creed of which he had learned in school, and he could not be



persuaded in any way, by the blandishments and threats of his father and uncle, to deny that God is the Creator of heaven and earth. And afterwards, at the age of eighteen, while he was diligently studying the arts and sciences in the University of Bologna, he expressed a desire to be admitted to the Order of Friars Preachers, that he might apply himself entirely to the services of God in a religious institute, whose observance of regular discipline blended most harmoniously with the apostolic and teaching ministry. For the period of thirty years in this militia of Christ he fought strenuously as a courageous athlete, and by chastising the flesh with fasts and vigils, exercising his mind in the contemplation of divine things, caring constantly for the salvation of souls, supported by a troop of virtues, he devoted himself to the defense of the Catholic faith, with intrepid soul and fervent spirit, against its dangerous enemies, especially when the prosecution of the work of the Holy Inquisition in the confines of Milan was entrusted to him by the Apostolic See. By the gift of a special grace, he zealously refuted the heretics, many of whom were converted to penance; and a countless multitude of men flocked to hear him, for he was also obliged to preach to the people in the more ample areas of the cities, and gathered rich fruits in teaching the faithful and receiving their sacramental confessions. He was indeed, as we read in the Bull "*Magnis et crebris*," wherein Innocent IV on March 25, 1253, added St. Peter Martyr to the blessed, "pleasing in devotion, gentle in humility, sweet in kindness, compassionate in piety, constant in patience excelling in charity, composed in the perfection of character in all respects, and attracted others by the profuse aroma of his virtues."

The zealous and indefatigable preacher of the Gospel visited many cities, especially Cesena, Ravenna, Venice, Mantua and Milan, with signs and wonders being wrought by God in confirmation of his life and preaching; and he also exercised the office of Prior in the convents of Piacenza, Asti, and Como. While dwelling in Florence, he was instrumental in the seven men of conspicuous holiness founding a regular order under the title of the Servants of the Blessed Virgin Mary; he also gathered the laity into a special militia, which he named the Society of the Blessed Mary, to resist bravely the armed attacks of the heretics, and, should the need arise, strenuously defend the faith, even to the shedding of their blood. At Milan likewise he later organized a society of men provided with weapons—and this

society after his death was called the Society of St. Peter Martyr—so that its members might repel with force the force of the heretics, if there were need.

But he himself desired to suffer death for the faith, and with earnest supplications he prayed for it as a sign of supreme favor; and in fact God graciously deigned to grant it to him. Hence it was that the heretics inflicted the death, which he himself had predicted a short while before in his public preaching, on April 29, 1252. For on the day mentioned, which was Saturday of Easter Week, while journeying from the city of Como to Milan, a vicious assassin attacked him near the village called Barlassina, assailing his holy head cruelly with a sword, and, after imposing grievous wounds on him, put to death the glorious martyr of Christ, who ceased not to be the preacher of the faith even in the final crisis of his life: for he began to recite the creed of the Apostles, which as a child he had confessed with manly courage.

Thus, then, beloved Brethren, was Peter of Verona the first of the innumerable throng of the sons of our Holy Father Dominic, who in the course of seven centuries gladly and unflinchingly suffered death in witness of the faith; nor was it without cause that, by the gracious concession of the Supreme Pontiff, Pius XII, in the year just passed, the solemnities of the beatification of the venerable martyrs Joseph Diaz Sanjurjo and Melchior Garcia Sampedro and many other members of the First and Third Order of Preachers, were celebrated on the very day whereon the Protomartyr of the Dominican family "washed his robe in the blood of the Lamb." The cause of the martyrdom of many of our brethren has been introduced before the Sacred Congregation of Rites, and that of many others could be introduced, for even in our own days there are not a few Brothers and Sisters of the Order of Preachers who in some regions are suffering persecution for the sake of Christ, and are tortured in chains, and are punished with death. And we wish to assure them that we are paternally touched by their sufferings and ill-treatment, and we desire at the same time to encourage them to persevere in the profession of the faith, rejoicing that they are "accounted worthy to suffer reproach for the name of Jesus:" since indeed their example should be a great incentive both to all the members of our Order and to all the faithful the world over to battle strenuously lest the hatred of wicked men for God and the Church of Christ should bring about graver

injuries through a fear of the tribulations whereby the good are beaten down by the wicked. And regarding this matter, it is helpful to insert here some words from the apostolic letter, wherein Innocent IV, on May 15, 1252, sought to comfort our Brethren, assembled at Bologna for the General Chapter a few days after the martyrdom of St. Peter and his companion Brother Dominic: "This event should not disturb you, as though something terrible had befallen you, but rather should you draw much fruit from your trial for this reason chiefly that the Lord God, in the assertion of His truth—which the ever-growing opposition of clamorous men is attacking, especially now when times are perilous—seems to have brought forth from your ranks loyal testimonials of the unfailing light. . . . O how great is the strength of the Christian faith! O how much the magnitude of virtue has expended the confidence of authority on the ministers of the evangelical preaching, whereby the testimonials of Catholic truth have become illustrious in the consummate fortitude of the men spoken of above. For the rest, my sons, no one will allege that you, without a desire of suffering for the truth which you have learned from the Lord and teach, exhort others to suffer bodily the remains of Christ's Passion, when we know that the whole body of your company has suffered in this slaying of your members, who are enjoying true life more intimately in the Supreme Head to whom they are united by His presence, to which life an equal desire for it has sustained you after them as regards the tedious pilgrimage of the present exile. Hence it is that we intently implore, advise and exhort your company, for the remission of your sins and the accumulation of merits, uniting after the example of the preceding Fathers and blessed Brothers already mentioned, who have left behind them the cherished tokens of a persevering patience 'for the edifying of the Body of Christ, to whose submission many in this evil age are opposed, that you furnish the virtue of your faith, whereby the Word of God may be glorified and move freely, and that you be zealous without tiring in continuing, through a love for the promised reward, the struggle of our labor against the perfidious calumniators of the Gospel, who by the leaven of heretical perversity, cease not to corrupt the sincere mass of the faithful, and against the poisonous foxes who in pilfered bits are demolishing the vineyard of the Lord, pursuing manfully the business of the Catholic Faith, so that, by merit of your solicitude and praiseworthy ministry, the Church

of God, through the beauty of her own integrity, may be transformed, and hence the grace of merits may be augmented for you in the present life and a fuller glory of reward be prepared in the future."

It has pleased us, beloved Brothers and dear Sisters, to set these things briefly before you, being assured that whatever will be done solemnly by the written or spoken word, and likewise in the sacred three-day festivities in every convent of our Order throughout the world, during the course of this year, or the year immediately following, to celebrate the seven hundredth anniversary of the martyrdom or canonization of the most glorious St. Peter of Verona, will be exceedingly profitable to all the members of the Dominican family, especially to the younger members, so that as far as possible they may hold fixed in their heart the most diligent care to conform themselves always to his example, that they may live holily and perform effectively the works of the apostolate.

Farewell, and while imparting our Paternal Blessing to you from a full heart, we earnestly ask that in your prayers you fervently commend us and our Socii to God, to the most blessed Virgin Mary, to our Holy Father Dominic, and to St. Peter Martyr.

Given at Rome on the feast of St. Thomas Aquinas, March 7, 1952.

FR. EMMANUEL SUAREZ, O.P.  
Master General.

## DOMINICAN EPITAPH

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PETER GERHARD, O.P.



HE WONDER is that it didn't happen sooner. Dominic had intended his brethren to be expendable. He had not stowed his first little group safely away; he sent them off, shocked and saddened at the dispersal, to preach or to study. Now one of the brethren had been slain, Peter of Verona one of the Italian Brothers, Inquisitor General of all Italy for the past nineteen years. But it was thirty years since the death of St. Dominic. *The Lives of the Brethren* is filled with accounts of threats made against the Friars by heretics; accounts of assaults are recorded in primitive manuscripts; we know Dominic himself narrowly missed martyrdom on at least two occasions. Now the prize that eluded Dominic had come to a son to whom he himself had given the habit, to a man whom later generations would know as Peter Martyr, the first Friar Preacher to die for the faith. It was a good thirty years in coming, and we say, the wonder is that it didn't happen sooner.

It will be the aim of this short article to explain what we mean by this. 1952 is the seventh hundredth anniversary of the death of Peter Martyr. Everyone in the Dominican family is familiar with the details of his life and death. We will not analyze them again here except in an oblique way. For we do not propose to describe *who* Peter of Verona was, but *what* he was. His death makes complete sense if it is once grasped just what a Dominican by profession is; it makes no sense whatever, it is the most flamboyant theatrics—to write *Credo* in one's dying blood—if his Dominican formation is forgotten. Dominic's resolution was to conquer the heresies that were sapping the strength of the Church. To do so, he realized that a corps of trained theologians was required. The time for moral exhortation had passed. "Love God" is the best advice in the world, but it does not convert heretics. What was needed was a disciplined body of men who could and would preach dogma, who could refute the heretics by having mastered both their doctrines and those of Holy Church. This was what was needed; this is what

Dominic provided. It was not chance that the Dominicans<sup>1</sup> took complete charge of the various Inquisitions; it was not chance that Peter of Verona was named Inquisitor General of Italy. It is too much to say that St. Dominic founded the Order of Preachers precisely to be Inquisitors, but he did found them to defend the faith, and if the Inquisition was the Papal instrument for the extirpation of heresy and the defense of the faith then the Dominicans belonged on the several inquisitorial staffs. Peter was not slain because he came from Verona. He was not slain because he was a Dominican. He was slain because, as Inquisitor General, he was winning back to the true faith too many of the heretics of northern Italy. He was not slain because he wore the habit of St. Dominic but because he was doing the work of St. Dominic.

Clearly to see all this demands that we look closely into the times of Dominic and Peter.

St. Dominic, as everyone knows, conceived the idea of founding the Order of Preachers as a result of his contact with the Albigensian heresy then raging in southern France. "His example, his teaching, and the fact that he founded the first house of the Order in Toulouse, a hot-bed of heresy, all show quite clearly that he meant his followers to devote their lives primarily, not to confirming the faithful, nor to converting the heathen, but to reconciling to the Church those who within the bounds of Christendom had been led away from the true faith."<sup>2</sup> These heretics were not ignorant men. That was precisely the trouble. They laid too great stress on the human reason, the individual understanding. Faith was contemptible. They scorned the acceptance of revealed doctrine. But they were formidable adversaries. They were led by a number of apostate bishops and priests; the clergy who remained faithful to the Church were altogether unequipped to battle them on intellectual grounds, and the faithful lay Catholics who during this time sought to supply for the defects of the clergy through apostolic preaching had only zeal with which to meet the sophistic arguments of the heretics. Zeal is seldom enough. Truth must be championed. It does not triumph over error merely by being truth; it must be defended by competent men, and on the same level on which it is

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<sup>1</sup> It is an anachronism to call the Friars of this time Dominicans. We ask our readers' indulgence for using the term throughout this article.

<sup>2</sup> *The Constitution of the Dominican Order*, by G. R. Galbraith, U. of Manchester Press, 1925, p. 162.

being attacked. In the south of France, and throughout Christendom generally, the Church was losing the souls of men by default.

It was essential, therefore, that the Catholics who set out to convert the heretics should be well-armed. They must know what their opponents believed, and why; they must know what questions and objections they would probably advance; above all, they must know the teaching of the Church. The faith as it was explained by them must be self-consistent, and it must be put forward in a reasonable way. The preachers must be well-educated, eloquent, cool-headed in an argument, but ready to stand by the faith even until death. This was a formidable calling; to be worthy of it a man would need not only great natural gifts but a strenuous course of preparation as well. And Dominic knew it.

Unfortunately, Dominic was one of the few who knew or cared. The condition of preaching in the thirteenth century was deplorable.<sup>3</sup> For centuries it had rightly been insisted that only the bishop, by reason of his office, could preach. Other than the bishop, only those delegated by him were allowed in the pulpit. To preach without the bishop's authorization was recognized as a sign of heresy. What if the bishop were lax about his responsibility in this matter of preaching? What if he preferred hunting, as many in these times did, to preaching? What if he made no provision for delegated preachers to take his place? What indeed, but that the souls of his flock withered up for lack of instruction and encouragement. In some places, the bishop left the whole matter of preaching in his diocese to agents who rented out the job, frequently to heretical priests. All flavors of heresy were available for sampling and an ignorant people disposed toward novelty in the domain of religion were eager to sample. Precisely at this time when a zealous and well-educated clergy was needed, it was not at hand. Perhaps it would be better to say *because* it was not at hand, and because so many bishops preferred the hunt to the pulpit, and luxury to poverty, and because preaching, when given at all, was delivered in the Latin that no one but clerics understood—because of all these things heresy was extensive and souls were eager for doctrinal preach-

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<sup>3</sup> For this account of the state of the clergy, and of preaching in general we drew upon the essay of Father Ladner treating of these matters in *St. Dominic and His Work*, by Pierre Mandonnet, O.P., translated by Sr. M. Benedicta, O.P., B. Herder, 1944, pp. 120-137.



ing. Rarely did the people hear a sermon that touched on problems of the day; rarely did any preacher attempt to guide souls, confused, many of them, by the throbbing economic and social transition that the age was experiencing. When such a man appeared his church was packed. And when such a man appeared, the jealous and resentful clergy of the neighborhood slandered him as a charlatan and set in motion the machinery to still his disturbing and accusing voice.

But if the clergy were lazy and uneducated, the heretics knew their false doctrines thoroughly and were dynamic in spreading them. Both the Albigenses of St. Dominic's time and the Cathari of St. Peter's day violently attacked the Catholic Church. Their doctrines were almost identical. Both were based on the Manichean dualism. There were two principles of being in the universe. The bad principle was the source of all evil. He created the human body and is the author of sin. To him must be attributed the authorship of the Old Testament. The New Testament came from the good principle. The good god created human souls, but the bad god imprisoned them in human bodies. There was no such thing as hell. How could there be? All souls were divine by nature, and so eternal punishment for them was unthinkable. Ultimately they would all be liberated. To accomplish this redemption, the good god sent a man named Jesus Christ, a most perfect and noble man, but for all that, a creature. This Jesus did not have a true human body because bodies are evil. All matter, in fact, is evil. He had what looked like a body—it fooled everybody—but in reality it was made up of some mysterious element called celestial essence. With this celestial essence he penetrated the ear of Mary! It was only apparently that he was born of her, only apparently that he suffered on the Cross. To enjoy the fruits of the redemption that this man Jesus had won for us, it was necessary to belong to his church: the Albigensian church. The sacramental system of the Catholics was nonsense. The soul could be purified during life only by the rite of the *consolamentum* or consolation of the Albigenses.

In addition to this doctrinal system, there was a severe moral code. The faithful must abstain from all flesh meat. Long and strict fasts were enjoined. The "perfect" were to keep perpetual chastity. This distinction between the "perfect" and the ordinary faithful made it very convenient to spread a doctrine which might otherwise have been very difficult to popularize. Fasting, abstinence, perpetual chastity are difficult ideals to sell



to mankind in general. But to be of the elect, that is to say, a true Albigensian, one had only to promise that sometime before death he would embrace the perfect observance of the code in all its rigor.

It is extremely difficult for us today to take this entire doctrine very seriously. It is utterly absurd. Yet in its day, men clung tenaciously to it and fought viciously for it. They died for it. Is it not a tragedy to willingly die for something which is objectively false?

Unless we force ourselves to the realization that the Albigensian heresy was to Dominic's day what Communism is to our own however, the labors of the early Dominicans will have a tinge of unreality about them, the Albigenses will seem like paper figures on a cardboard France. But if we are impressed by the urgency of the crisis, we will understand why many laymen of good will were inspired to take up the preaching office, some with, some without episcopal permission. Unfortunately, the results were grievous.

One of these preaching groups was formed by a certain Valdes of Vaudois. Here was a layman, utterly ignorant of theology, with no training in philosophy, but with a heart full of zeal for the defense of the faith. He and his followers undertook to remedy the deficiencies of the clergy by attempting their own exposition of the truths of faith. Begun with noble intentions, and even approved by Pope Alexander III, mistaken zeal soon led to false explanations of the faith. Bitterly resenting the continuous criticism and opposition of bishops for whom they had lost all respect, they declared that they would serve God rather than man. Soon they were in full heresy and defiant in it. The sad part is that in heresy they lost none of their ardor. Like crusaders, men and women alike swept over all Europe, making converts and attacking the wealth and corruption of the Church.

Almost the same thing happened with another group of laymen known as the Humiliati, who likewise had organized to preach the truths of the faith. Burning with enthusiasm but lacking theological training they soon advanced deceptively simple explanations of profound mysteries, *explanations* of the Trinity that a child could grasp. Knee-deep in dangerous teachings of all kinds, they were finally suppressed. Innocent III later reinstated them but limited the subject matter of their preaching to moral exhortation. Dogma they were to leave severely alone. They were allowed to go about from town to town, calling upon

all to praise God, to love Him, to serve Him more fervently, and to their credit it should be said that they did this perseveringly and well.

Not for this did St. Dominic found the Order of Preachers. There was place in the Church for the preaching of moral reform, but that place was not southern France.

Just when St. Dominic hit on the idea of a society of men dedicated to doctrinal preaching and the refutation and conversion of heretics we cannot say. Without any question it grew out of his experience with the disheartened monks of Citeaux whom Dominic, together with his Bishop, Diego of Osma, had joined early in 1205. These Cistercians had undertaken an apostolic ministry, despite the fact that St. Bernard had expressly forbidden preaching, only at the urging of Innocent III. The holy Pontiff saw in the great abbey a fortress of impregnable strength. He wrote to the abbot describing the ravages of heresy and the indolence of prelates; he begged him to accept the mission of converting the Albigenses. The abbot did accept, reluctantly perhaps, and with misgivings.

The Pope's great hopes were doomed to disappointment. When Dominic and Diego came upon the Abbot of Citeaux and his monks, together with the papal legates, they were all deeply discouraged at their lack of success. They were willing to admit failure and ready to return to their monastery. The silent monks of Citeaux were dismayed at their inability to make palatable the bread of the Lord, the true nourishment of the soul, to men who were starving for it. To possess something of great value, and to be unable to convince others that it is of great value—this is surely tragic. The monks knew the truth, the goodness, and the beauty of God; in all probability there were saints among them; but they were not equipped to dispose men who were intellectually proud to listen favorably to the exposition of the faith. To the clever objections of the heretics, based on equivocation, the monks had no answer. There is no priest who does not dread to hear it said of him: "Father is so sincere *but* . . ." What follows on the "but" completely negates and destroys whatever precedes it. Sincerity is a wonderful gift. But sincerity alone? Zeal alone?" *Libera nos, Domine!* "Father is so sincere *but* . . ."; but he doesn't know his dogmatic theology, or he doesn't know his apologetics, or his principles of valid exegesis; or else he's living in the seventeenth or the eighteenth or the nineteenth century, not today.

A Cistercian monk is called to a vocation of silence, prayer, and manual labor. This, until the present at least, and certainly at the time of which we are speaking, was the canonically approved way for him to attain perfection. He was not born to the pulpit, nor did his training within the monastery prepare him for it. Accustomed to the quiet and peace of the cloister, in the turbulence of the public square he was harassed, humiliated and hamstrung. He personally was made to look ridiculous. The faith he had hoped to defend was made the object of ridicule.

So, from his experience with these suffering monks, Dominic learned what type of man must be formed to fight heretics. He must be everything that these monks were, and more. He must be as much in love with God as these Cistercians were. But to this perfection of the will he must add the perfection of the intellect, knowledge. The intellectual virtues as well as the moral virtues must shine forth in him. How Dominic planned to mold this type of man is immediately evident to anyone who compares the Constitutions of his Order with that of the Premonstratensians and that of the Cistercians. From both of these Dominic borrowed heavily.

The Dominican Constitutions are the explication in the concrete of what is laid down in very general terms in the Rule of Saint Augustine. Whole sections of the Dominican Constitutions were borrowed, word for word, from the Constitutions of Premontr . But there are vast differences. The Premontr  document legislated in great part concerning the minute regulations of the daily life of the canons. Every moment was to be occupied in a certain way. How to get up in the morning, how to go to bed at night; how to eat, how to pray, how to work; how to go out to work, how to come back; how everything. Because the institutions of Premontr  had themselves borrowed largely from monastic constitutions and ceremonials, the lives of the canons were guided like those of monks. St. Dominic was not interested in forming monks. There were monks enough. He wanted his Friars to convert heretics. The object of his institute was to be an other-regarding rather than a self-regarding one. So, much of what he found in the regulations of Premontr  he deleted. Everything in his constitution would be subservient to one object: preaching. His Friars were to be preachers, an order of preachers. And to be preachers, they must study.

Was ever a *means* so glorified! For St. Dominic, study was a means to an end. Like a ladder. The remote or ultimate end was

the salvation of souls. The more proximate end, itself a means relative to the ultimate end, was preaching.

The Constitutions are impregnated and dominated by this notion of study. Study, study, study. Instead of attempting to fill up each moment of the day by legislation, the idea was to leave as much time as possible in each day free for study. Humbert of Romans would write: "So zealously must studies be pursued that in their interests the sterner obligations of the Order are to be dispensed, not only lest the studies should fail, but even lest they should suffer."<sup>4</sup> The Divine Office, moreover (and this was scandalous to traditionalists), was to be said quickly. Not irreverently. But let it move along, lightly, sweetly, swiftly. Again, all for the sake of study.<sup>5</sup>

No mention was made of manual work. When we come to that paragraph in the constitution of Premontr , we find that St. Dominic dropped it completely. He did not even bother to copy it out. There was no point in wasting the time of his highly trained men even on the necessary domestic labor. He would borrow from other orders the system of having a sufficient number of conversi, or lay brothers, who would be truly members of the Order and who would attain to their perfection by handling the manual work. Father Dominic was in favor of turning over the entire administration of all the property of the Order to the lay brothers. In this he was overruled by the brethren, but it indicates his mind: let somebody else handle mundane matters; the Friars must preach.

Then there was the matter of dispensations. In the long history of monasticism dispensations had come to be regarded in somewhat the same light as mortal sin: they were to be avoided at whatever cost. To seek one on the part of the subject was to deviate from the common life, to be singular: the word sent an involuntary shudder down the religious spine; to grant one on

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<sup>4</sup> Humbert of Romans, *Opera*, vol. II, p. 26 (1263), as quoted by Bede Jerrett, *Life of St. Dominic*, Benziger Bros., London, 1924.

<sup>5</sup> "Cantus iste debet esse devotus, cum quadam dulcedine et suavitate, non autem cum rigiditate et asperitate, nec voce nimis alta, sed mediocri. Ne fratres devotionem amittant et studium eorum minime impediatur, cantus iste debet fieri breviter et succinte. . . ." *Constitutiones S.O.P.* No. 573.

"Et in Capitulo Gen. Bononiae 1220 sub S. Dominico Patre nostro ordinata fuit, ut Fratres nostri . . . magis circa studium et libras versentur quam circa Responsoria et Antiphonas decantandas." *Constitutiones, Declarationes et Ordinationes Capitulorum Generalium Sacri Ordinis Fratrum Praedicatorum*, Rome, 1862, p. 455.

the part of the superior was a sign of laxity, arbitrariness and dissipation.

So St. Dominic made the dispensation a *principle* of religious life. The prior could arrange that the daily chapter of faults should not be held if it interfered with study. The prior could dispense the brethren from the observance of any particular rule if he considered it was necessary for his studies. Even fasts could be broken if they interfered with a Friar's work.<sup>6</sup>

The purposefulness of Dominic is revealed by all this. Everything was relentlessly ordered to the end he had in view: preaching to heretics. In 1216 the Order had been confirmed as an Order of Canons Regular holding property. In the first general chapter of 1220 this right to hold property was renounced and poverty was embraced. This may have been due to the influence of the Friars Minor of St. Francis. But if St. Dominic copied St. Francis in this matter, the attitudes of the two men were vastly dissimilar. For St. Francis, poverty was an object in itself. Not so with Dominic. "St. Dominic consented to the surrender of temporal goods only because he thought it would make his followers more free to study and to preach. If he had reached the conclusion that wealth, when properly used, is a liberator and not a tyrant, he would have refused to consent to this change."<sup>7</sup>

The *raison d'être* of the Order of Friars Preachers, it should be clear from all this, is the preaching of the truths of faith, primarily to heretics.<sup>8</sup> Indeed, the Order takes as its work, the pursuit of all truth; the entire history of the Order and not merely the life of any one of the brethren can be explained in terms of contemplation, and devotion to truth. Every religious institute has its own spirit. The Benedictines and the Carmelites, the Jesuits and the Franciscans all have the same ideals: to give honor and praise to God, to save the souls of others, and in doing this to save their own souls. But the paths by which they seek to accomplish these ends take different directions. To those souls

<sup>6</sup> General Chapter of 1220. Cf. *Analecta*, vol. 2, p. 622.

<sup>7</sup> Galbraith, *op. cit.*, p. 179.

<sup>8</sup> "Et Bononiae 1242 ord. 6 ita fuit mandatum: 'Item (scilicet ordinamus) quod Fratres se exerceant studiosius in iis quae sunt contra haereticos et ad fidei defensionem.'" Fontana, *op. cit.* p. 218.

"He (Dominic) was a light which I gave to the world by means of Mary, placed in the mystical body of the Holy Church as an *extirpator of heresies*." (Italics mine.) *The Dialogue of Catherine of Siena*, translated by Algar Thorold, Newman, 1943, p. 298. The words are those of God to Catherine.

that have an especial love for truth, God offers the Dominican Order which has ever sought, espoused and defended immutable truth.

Truth consists in the perfect adequation of mind and things. When the statement "It is raining" actually adequates the state of the weather at that time, then it is a true statement: the idea reflects the reality. When a piece of furniture conforms perfectly to the plan in the mind of the cabinet-maker, it is a true production: the reality reflects the idea. Thus, not only in the spoken and written word but in things as well, and in symbols, truth can be found. The Friar Preacher, if he is to be true to his vocation, must be watchful for the truth, not only of thought—as expressed in philosophies, in theologies or in scientific hypotheses—but of things—human acts, political and economic trends, governments, education, art, everything—judging of their truth or falsity by considering first whether or not they are in conformity with the intention of God as it is known to us through Revelation and through the teachings of that Church to whom the interpretation of Revelation was given, and secondly by considering the natures of things, particularly the nature of man.

Any scientific theory of the beginning of the universe that denies creation, therefore, is false. Any social theory that defends the killing of millions today as a step towards a better society tomorrow is false. Any educational theory that denies the freedom of the will or the efficacy of grace is false. A Dominican operates always from the home base of truth, with his activities, of whatever nature, anchored to the antecedent contemplation he has made of truth, both the Uncreated Truth, and the truth of things. The Dominican sees God as the fundamental and pivotal truth, the first Cause of whatever else that exists; he sees God as the final cause of all things; he sees God as communicating not only being but also the proper operation of each created thing; and he sees Him as continuously conserving in its being whatever enjoys being. He sees man as created to the image and likeness of God. He sees all lower nature as subject to man and ordered to man.

The world of truth is the Dominican's arena. And of all truth, that especially which is divine truth, our holy faith. The secular clergy of Dominic's day could preach but would not; laymen should not, but did. The instrument that Dominic now presented to the Holy See could, would, and did. It was, to use

the phrase of Philip Hughes, "a society of professional theologians"<sup>9</sup> put at the service of the Holy See and the faith.

In 1233 Pope Gregory IX, initiated in Provence and in northern Italy, the tribunal that is known today as the Inquisition. There is some evidence for saying that St. Dominic himself was the first Inquisitor.<sup>10</sup> If so, we must conclude that the new institution did not swing into high gear until 1233. In that year the Dominicans were charged with full responsibility for the Inquisition in Provence, and in the same year Peter of Verona was named as Inquisitor General of all Italy. These two facts speak eloquently of the use the Holy Father made of the new Order. From what we have already seen, it can hardly excite surprise that the sons of Dominic were assigned to this rôle. The trained theologians of St. Dominic would be as much at home in stamping out heresy as is a fly in a bakery shop.

The work in Provence from 1233 on was merely the direct continuation of what St. Dominic had himself initiated in 1205. The work in northern Italy, on the other hand, was altogether new. Yet the outlines of the story were much the same. The odor was identical: heresy. The Cathari, like the Albigenses, taught that matter was evil. They adopted the same answer to the problem of the existence of evil in the world that the Albigenses had chosen: there must be two gods, one good, one evil. The supreme misfortune was physical life. Starvation, or for that matter, any form of suicide was virtuous. In all of its other principal doctrines, there was substantial conformity with those taught by the Albigenses. And there was more than doctrinal similarity. We are told that when members of the Cathari were apprehended by either ecclesiastical or civil authorities—they attacked both—and were offered the choice of submission to the Church or death, they arrogantly chose the stake. Thrown into prison, they would try to convert their jailers. Throughout the 11th, 12th, and 13th centuries, increasingly severe penalties were enacted against them with no success. This was the people to whom Peter of Verona was sent.

Looking at the picture now it is not too hard to see St.

<sup>9</sup> *A Popular History of the Catholic Church*, Macmillan, 1940, p. 114.

<sup>10</sup> "Sacrum Inquisitionis Officium ab Apostolica Sede Ordini nostro mandatum, primum Inquisitorem obtinuit S. P. Dominicum, qui ab Innocentio Papa III anno Dom. MCCXVI tali fuit munere decoratus, cujus fuit etiam confirmationem ab Honorio IV consecutus. In coelum vero sublato eadem S. Patre, a Summis Pontificibus plures alii ex nostris in diversis orbis terrarum partibus fuere Inquisitores instituti." Fontana, *op. cit.* p. 231.



Dominic living on in Peter of Verona. He had received the habit from the hands of Dominic. Listening to Dominic preach one day in Bologna, and learning that he had dedicated his life to the conversion of heretics, Peter, then only sixteen, had resolved to join the Order. His own mother and father were heretics. How could he better thank God for the grace of the faith than by giving his own life to teaching others what he had been given? All his life he had breathed heresy, and hated it; now he would join an organization that hated it. And he did.

What training did he receive? First of all, solid grounding in the Sacred Scriptures. This was the *sine qua non*. The biographers of Peter tell us only that he had a remarkable memory, one of those that will retain everything deliberately impressed upon it. Dominicans from the beginning have been solemnly urged to memorize everything that may be of use in the salvation of souls: the Scriptures certainly, tracts in scientific theology, the teachings of the Fathers, of the Councils. Peter already knew the teachings of the Cathari: he had had to learn them at home. He knew they were false. To this he now needed to add precisely what the Dominicans had to give: an ordered exposition of the truths of the faith based on the best exegesis; sound metaphysical arguments deriving from first principles; and for those who would be untouched by either of these, forceful *ad hominem* proofs—morally persuasive appeals. The Order had more than this to give too. Striking evidence is afforded by the number of saints and blessed it produced during this, its golden age.<sup>11</sup> It was not enough to know truth. One must love it, and God above all. A Dominican "never attacks a man, in order to get rid of an idea; he does not criticize what he is not certain to have correctly understood; he does not lightly turn down objects as unworthy of discussion; he does not take arguments in a more unreasonable sense than is necessary from their terms. On the contrary, since his business is truth and nothing else, his only care will be to do full justice even to what little of truth there is in every error."<sup>12</sup>

Immediately following his ordination, Peter was assigned

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<sup>11</sup> 6 Saints, 78 Blessed from the establishment of the Order until 1300.

<sup>12</sup> We apply here what Mr. Etienne Gilson says of the virtuous philosopher in his *Wisdom and Love in St. Thomas Aquinas*, Marquette Press, Milwaukee, 1951. pp. 31, 32. Students of St. Thomas will recognize in these words a beautiful description of the Angelic Doctor, but it should be applicable to every Dominican.



to preaching. This is very interesting to the modern Dominican student. Does this assignment to preaching mean that Peter was not a brilliant student? If one were to judge by the practise of many provinces of the Order at the present day, one might conclude that this was the case. Nowadays the Order directs its best students to continue their studies, and then assigns them back to teaching succeeding classes of Dominican students, in much the same way that the farmer saves ears of his corn to plant as seed the following year, in the hope each year of improving the crop. There is a strong temptation to conclude, therefore, that Peter was not a brilliant student. But this would not necessarily be true. The urgency of the crisis was so great during his time that the Order might easily have directed its very best minds into the preaching office.

Whether or not he was a brilliant student is beside the point: he *was* an excellent preacher. And he himself would not have worried about his capability: to those who do what in them lies, God always gives His grace. And every man, whatever his vocation, always receives the grace to meet the demands of that vocation.

We have already indicated that Peter knew the doctrines of both the Church and of the heretics. He fearlessly defended the one; the other he mercilessly riddled. The boy had now grown up. The boy whom heretic parents had carelessly allowed to go to Catholic schools had learned his lessons well. The *Credo* he had recited as a boy to his horrified heretic uncle he now cherished as his proudest possession. Everything else he had surrendered to Lady Poverty.

In most people's minds, Dominicans and the Inquisition go inseparably together. There is good reason, assuredly. In Peter, a young Dominican only 27 years old had been made head of the Inquisition in Italy. Because modern heretics look upon the Inquisition as something diabolical, the Friars Preachers are the devils who conducted it. Torquemada was Satan incarnate. Many good Catholics, even today, have uneasy misapprehensions concerning the whole subject of the Inquisition. They look on it as a skeleton in the Church's closet; the less said about it the better. A more wholesome attitude would be to distinguish the use of the Inquisition from its abuse. Remember, the Inquisition was a special ecclesiastical tribunal established for only one purpose: to eradicate heresy. When the subject comes up in conversation with non-Catholics, we must make certain that

everyone understands just what Inquisition is meant, in what country, in what century. It makes all the difference in the world. There were times when the Inquisition was conducted unscrupulously, when it was accompanied by cruelty, when it was motivated by hate and rapacity rather than love of the faith. We need not defend these abuses. But the Inquisition in general was a beneficial influence, and even a necessary one.

Heretics today stress unduly the *abuses* that came from the Inquisition. We need not expect heretics of today to sympathize with measures taken against the heretics of yesterday. Modern heretics ignore the fact that religion is not totally subjective, that it must conform to certain objective norms. There was no difficulty on this score during the times in which the Inquisition was exercised. As Belloc correctly observes: the history of Europe and the history of the Church are the same thing approached from differing viewpoints. In the Middle Ages Europe was Catholic. No one questioned that the orthodoxy and the purity of the faith should be guarded. But moderns do not see in the Church a perfect society, equipped with a divine mandate to teach all nations, a mandate based on an authentic Revelation. Nor do they admit that the first and most important duty of the Church is to retain, totally uncorrupted, the original deposit of faith. Present-day heretics decry the narrow-mindedness and intolerance of the Church in even initiating such a thing as the Inquisition.

If it is intolerance to love and cherish truth and hate error, then truly the Church is intolerant. Truth has to be, and is, naturally intolerant of error, in precisely the same way and for the same reason that good is intolerant of evil. Enmity of nature is involved. It makes a difference to the individual but not to the truth that the man teaching error is acting in good faith. We are not here concerned with motives. Error is error. Dominicans every week, in listening to the reading of the Rule of St. Augustine, hear the admonition: "Let love of the sinner be ever united to hatred of his sin." Error is a sin against the truth. The principle guiding Peter of Verona and all the other Dominicans functioning as Inquisitors, therefore, was: Love the heretic, because he is the image of God; but hate the heretic's doctrine.

Is this a distinction without a difference? Not at all. It is possible, of course, that a man may himself sin by excess in his

opposition to what is false. Perhaps he attacks the man, instead of the error. Charity is the only safeguard against this.<sup>13</sup>

"It was a heavy burden of responsibility—almost too heavy for a common mortal—which fell upon the shoulders of an inquisitor, who was obliged, at least indirectly, to decide between life and death. The Church was bound to insist that he should possess, in a pre-eminent degree, the qualities of a good judge; that he should be animated with a glowing zeal for the Faith, the salvation of souls, and the extirpation of heresy; that amid all difficulties and dangers he should never yield to anger or passion; that he should meet hostility fearlessly, but should not court it; that he should yield to no inducement or threat, and yet not be heartless; that, when circumstances permitted, he should observe mercy in allotting penalties."<sup>14</sup>

"... that he should meet hostility fearlessly . . ."; for nineteen years of gruelling work among the benighted heretics, Peter of Verona met hostility fearlessly. Alone or with another Friar, he hiked from town to town, preaching in the churches to the faithful, strengthening them in their faith, exhorting them to good example; addressing the assembled populace in the public plaza, arguing with hecklers; praying for divine help to answer any objection shouted by a hostile audience that would sooner have slit his throat than give him the quiet in which to speak.

It was the same everywhere the brethren went. We today have no adequate notion of the violence of those days, the cheapness of human life. A man might expect violent death any day. When we read, for example, of the kindness of various women to members of the Order, and of the enthusiastic reception of the itinerant Preachers by crowds waiting outside the city walls to escort them to the plaza for an immediate sermon, we conclude that the popularity of the brethren must have been universal. It was not. The Friars Minor and the Friars Preachers were both much loved by the faithful, but among the heretics they were always in grave danger.

St. Thomas, in treating of martyrdom, points out that martyrdom is an act of the virtue of fortitude.<sup>15</sup> To be an Inquisitor

<sup>13</sup> Cf. "The Dominican Spirit" by Conrad Pepler, O.P., in *Blackfriars*, March, 1945.

<sup>14</sup> Catholic Encyclopedia, vol. VIII, 1910 edition, pp. 30-31.

<sup>15</sup> II-II, 124, 2.

in the first place demanded learning. It also demanded virtue, and especially fortitude. For a man of God to preach to Catholics today, in fine churches with public address systems, is no strain on fortitude. Nor is it difficult to preach to women religious eager to learn how to serve God more fruitfully. Such assignments are a pleasure. But to preach to hostile audiences, to tell them that the things they hold dear are false, as Peter had to do—this required both physical strength and the supernatural virtue of fortitude. Peter, exhibiting the virtue of fortitude in heroic degree, was realizing one of the prized ideals of his Dominican vocation to truth. "Martyrs," says St. Thomas, "are so called as being witnesses, because by suffering in body unto death they bear witness to the truth; not indeed to any truth, but to the truth which is in accordance with godliness, and was made known to us by Christ: wherefore Christ's martyrs are His witnesses."<sup>16</sup>

Almighty God, referring to Peter of Verona, said to St. Catherine of Siena: "Look at My Peter, virgin and martyr, who by his blood gave light among the darkness of many heresies, and the heretics hated him so that at last they took his life; yet while he lived he applied himself to nothing but prayer, preaching and disputing with heretics, hearing confessions, announcing the truth, and spreading the faith without any fear, to such an extent that he not only confessed it in his life, but even at the moment of his death, for when he was at the last extremity, having neither voice nor ink left, having received the death blow, he dipped his finger in his blood, and this glorious martyr, having not paper on which to write, leaned over confessing the faith and wrote the Credo on the ground. His heart burned in the furnace of My charity, so that he never slackened his pace nor turned his head back, though he knew he was to die, for I had revealed to him his death, but like a true knight he fearlessly came forth onto the battlefield. . . ."<sup>17</sup>

What is a Dominican but a man consecrated to the truth, and of all truths, to that which is divine? And the truths of the faith are the primary truths of life. Faith, we know, is a word embracing not only that *which* we believe, but that *by which* we believe. In the first case, faith refers to the whole body of truths

<sup>16</sup> II-II, 124, 5. Translation by the English Dominicans, Benziger Bros., 1947.

<sup>17</sup> *The Dialogue of St. Catherine of Siena, "A Treatise on Obedience,"* p. 300.

which we hold. In the latter case it refers to the virtue which so perfects the intellect that it assents to truths, not on the basis of evidence but merely on someone's authority. Peter of Verona devoted his life to the preaching and defense of the truths of our holy faith. As a Dominican how could he have done otherwise? *The whole orientation of the Order from the time of its foundation was to truth.* To defend the faith! But no one can defend the faith who does not himself believe the truths of the faith. To accept the fact of the Trinity, say, demands the virtue of faith: the two things are correlative. Picture this Dominican, then, cut down by an assassin on the road from Como to Milan, writing in his own blood: *Credo*. It seems fantastic. A dying man should make an act of contrition. Or he should offer a prayer for God's mercy towards himself, for God's forgiveness towards his murderer.

Peter Martyr made an act of faith. His last act upon earth was the key to his whole life. As a boy he had said the *Crédo*; he made it now his epitaph. To that Order which had as its ideal the protection of the faith he had given his life. His martyrdom symbolized his life. *Credo* is a glorious epitaph for a Dominican martyr: it identifies him with the Divine Proto-Martyr, the crucified Christ: "For this was I born, and for this have I come into the world: to bear witness to the truth."<sup>18</sup>

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<sup>18</sup> John, 18: 37.

## ST. THOMAS AND THE HURDLES

ANTHONY GALLUP, O.P.



T. THOMAS' use of objections in the *Summa Theologiae* puzzles many modern readers. Is there real value in asking a question and then placing three difficulties to snare the guileless beginner? And then after reading the objections, should the answers be read before tackling the main response of the article?

A better understanding of the rôle objections play in the *Summa* would be of immense value in sustaining interest in and gaining a better comprehension of St. Thomas' systematic treatment of the Catholic faith.

### IT'S MILITARY

Inspecting the terminology used in the *Summa*, one would conjecture that the Latin word for *objection* in the mind of the Angelic Doctor is not *objectio*, a pure noun form, as might be a first guess, but *obiectum*, the perfect passive participle neuter used as a noun.<sup>1</sup> Among

<sup>1</sup> In the *Prima Pars* the sentence "*et per hoc patet responsio ad obiecta*" or variations is found at least 23 times; cf. I, q. 1, art. 4; q. 16, art. 2; q. 78, art. 1; q. 102, art. 3. It is always used with the plural. For the singular we find nearly all responses to the objections introduced by "*ad primum, ad secundum, etc.*" (which refers to a masculine or neuter noun). The formula "*unde patet solutio (responsio) ad primum, secundum, tertium*" appears about 23 times. The word "*obiectio*" appears only in the singular; usually in the form "*Dicendum quod obiectio illa procedit. . .*" It was observed 20 times. Cf. I, q. 3, art. 5, ad 2; q. 9, art. 2, ad 1; q. 27, art. 1, ad 1; art. 2, ad 1; q. 76, art. 5, ad 1. Once was found the sentence "*argumentum illud tenet quod. . .*" Cf. q. 28, art. 3, ad 1. Often an objection is called a "*ratio*," e.g. "*ratio illa procederet.*" Cf. I, q. 10, art. 4, ad 1; q. 14, art. 14, ad 1; q. 53, art. 1, ad 1. Variations of this appear at least 29 times.

The "*sed contra*" is also part of the objections as is indicated when it is occasionally answered. We read "*ad id vero quod in contrarium obicitur*"; cf. q. 14, art. 16. Also q. 30, art. 3; q. 54, art. 5; q. 58, art. 5; q. 66, art. 1; q. 85, art. 6.

However, the most proper terminology appears to be "*dubitatio*," cf. III, q. 27, art. 4, ad 2; q. 30, art. 4, ad 2, and "*dubitabilia*," which is not used in the *Summa*. These words are used in the Latin translations of Aristotle and in St. Thomas' Commentaries. Cf. *Comm. in Meta.*, Bk. I, 1. 2; Bk. III, 1. 1; *Comm. in Nichom. Ethic.*, Bk. VII, 1. 2; In *Lib. de Caelo*, I, 1. 22.

its meanings we find "something having been thrown," "something held up," "something presented," or "exposed." It should be noted that this is the same word that St. Thomas uses to say that a colored body is the *object* of sight, and sound the *object* of hearing. Thus a colored object must be held up and presented to the eye; sound must be presented to or directed toward the ear. This is using the word in the sense of "held before." An objection must be *held before* the mind in order to have a better appreciation for the truth. More than this, an objection has the sense of "held opposite." The "pros" and "cons" must be held opposite each other before the true position can be reached.

In this twofold sense objections are something like the hurdles in the famous military obstacles courses. To attain the truth one has to run an intellectual race; if he cannot surmount the difficulties which lie before him and are opposed to him, he fails to win the prize of truth. What is more important, if one cannot see the obstacles to be overcome, he is not even in the race. St. Thomas has gone to the trouble of placing pertinent perplexities before the student's mind. As a rule the objections are not numerous, and nearly always there is only one counter-argument placed in the *Sed Contra* before the chief solution. Comparing the objections of Aquinas' *Summa* with those of other medieval theologians, we soon discover that he has eliminated a host of useless arguments; he has retained and solved weighty, traditional difficulties and has added, moreover, new counterevidence useful in the elucidation of truth to abet the progress of beginners.<sup>2</sup>

If then, the student is possessed of sufficient ingenuity, he can run the race alone. For in the objections lies the heart of the problem and its solution. So, for the most part, if the reader is able to seize the inner strength of the difficulty, he can anticipate the answer St. Thomas will give. If one fails at this, then he can follow carefully the intrepid skill of St. Thomas as he vaults the seemingly skyscraping hurdles of error.

#### IT'S WONDERFUL

So much for the nominal meaning of *objection*. We have for the nominal definition of the word "a difficulty held before the mind and opposed to the true view of reality." It must be faced and overcome

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<sup>2</sup> Cf. Grabmann-Zybura, *Introduction to the Theological Summa of St. Thomas*, St. Louis, Herder, 1933, p. 82.



before one can claim to have reached the truth.<sup>3</sup> But if we stop with the notion of difficulty without proceeding any farther, we have not succeeded in discovering the full force of the effect which objections should produce on the mind. Objections are supposed to produce fear! And yet more than fear! Fear is caused from the fact that we love something. The object of fear is a future evil which is approaching and is difficult to overcome. This evil is opposed to the good object we love. The lover will have to strain his whole being toward the conquest of the evil obstacles which throw themselves in the way of the truth beloved.<sup>4</sup> The particular type of fear produced in regard to knowledge is called *admiration* or *wonder*. "For the lovers of wisdom are moved by admiration to seek after the truth."<sup>5</sup> Long before St. Thomas, Aristotle hammered this point home. "It is through wonder that men now begin and originally began to philosophize; wondering in the first place at obvious perplexities, and then by gradual progression raising questions about the greater matters too, e.g. about the changes of the moon and of the sun, about the stars and about the origin of the universe. Now he who wonders and is perplexed *feels* that he is ignorant (thus the myth-lover is in a sense a philosopher, since myths are composed of wonders); . . . it was to escape ignorance that men studied philosophy . . ."<sup>6</sup>

Hence St. Thomas, in explaining this wondering as a type of fear, teaches that one who is in a state of wonderment or admiration refuses at the present instant to give a verdict in regard to that about which he is fascinated, *fearing failure in his attempt but seeking the answer at some future moment*. If the answer is conceived as possible to reach, the intellect will not give way to a fear which stupefies and ends in despair, but will be stimulated by hope to attain the desired good of

<sup>3</sup> It would be well to point out here some synonyms which St. Thomas used. *Procedere, arguere, argumentari, ponere vel inducere rationes, disputare ad, obviare, instare, resistere* are all interchangeable with *obviare*. The key word is *procedere* because it refers to the use of all difficulties in the correct logical approach to attaining the truth. Thus we can see the importance of introducing every article with "*ad primum sic proceditur*." The objections both pro and con are essential to the discovery of the truth. Cf. F. A. Blanche, O.P., "*Le vocabulaire de l'argumentation et la structure de l'article dans les ouvrages de Saint Thomas*" in *Revue des sciences philos. et theol.* 14 (1925), p. 180. Also M. D. Chenu, O.P., *Introduction a l'étude de Saint Thomas D'Aquin*, Montreal, Institut D'Études Médiévales, 1950, pp. 78-81.

<sup>4</sup> Cf. I-II, q. 43, art. 1.

<sup>5</sup> I-II, q. 41, art. 4, obj. 5.

<sup>6</sup> *Metaphysics*, 982 b 12-33. Translated by Hugh Tredennick, Loeb Classical Library, New York, Putnam, 1933, p. 13.



knowledge. Hence we can say that wonderment is the beginning of all philosophizing.<sup>7</sup>

Furthermore, this wonderment at the marvelous is a cause of delight, and since anticipation of pleasure attracts the beginner, the pleasure involved, as well as the striving to attain it, should not be overlooked because pleasure necessarily follows the attainment of all good things. The reason for this is that admiration involves, besides fear, a certain *desire* for knowing which arises in a man when he sees an effect and does not understand its cause. Thus it causes *delight* in so far as a man, at the same time as he acknowledges his ignorance by *fearing* to answer, has a *hope* of attaining the knowledge of the thing he desires to know.<sup>8</sup> It is this mild fear, coupled with a simultaneous hope of having knowledge at some future date, along with the pleasure which knowledge will cause, that every teacher must strive to excite in his students upon their very first contact in the classroom. Otherwise, the inner psychological nature of man will have been violated, and all forced teaching, being against the natural law, will avail nothing.

In setting up his objections, St. Thomas had deep regard for this profound concept of knowledge and for the basic necessity of interesting the student. He knew well that desire for pleasure in the good that is knowledge must be stirred up; nor did he forget that an act of humility in acknowledging ignorance at the beginning of study must always be made before one can attain the truth. His purpose is clearly set forth in the quotation from Aristotle. The nature of man requires that his desire for knowledge be aroused by something great but knowable. Truth is knowable. All the truths of faith and of its wisdom, theology, are great, unusual, and rare. He attempts to give a whole psychological setup in a few lines: their greatness and their knowability. He loads the difficulties with emotional overtones to stir up a desire for truth. In three short syllogistic objections and one *Sed*

<sup>7</sup> Cf. I-II, q. 41, art. 4, ad 5. The relation of wonder to thought is discussed in "The Philosophical Act," the second essay in Joseph Pieper's recent work *Leisure the Basis of Culture*, New York, Pantheon, 1952, pp. 89-166.

The second element of doubt, *cogitation*, is not discussed here along with the initial element of *admiration*. For a careful analysis of doubt as an instrument of philosophy and theology, see "The Portals of Doubt" by Paul Farrell, O.P., in *The Thomist*, Vol. VIII, 1945, pp. 293-368.

<sup>8</sup> Cf. I-II, q. 32, art. 8. We must note that there is an admiration in the intellect and an admiration in the appetite. Admiration is in the appetite by redundancy. Therefore in the concrete considerations of the process of causing knowledge and love of knowledge in others, we cannot forget a consideration of the emotions. Even the "cold" light of reason has an emotional backdrop, to which we must appeal.

*Contra* he presents "the gradual progression of raising questions about the greater matters."

In brief, we can say that the real notion of objection is that of a difficulty which arouses wonder (not merely fear, but fear and hope) and which stimulates a desire for knowledge and its pleasure. The element of wonder is more important than that of difficulty. If difficulties are presented to a beginner which fail to cause wonder, the process will be useless. Those reading the *Summa* by themselves should strive to produce this sense of wonderment in their own private study.<sup>9</sup>

#### IT'S LOGICAL

The whole strength of any objection is that it must appear to be true. Any error can take on a great semblance of respectability if it is clothed in logical garb. The objections therefore are placed for the most part in syllogistic form: Major, Minor, Conclusion. Above and beyond the individual syllogism, the three objections are closely linked in a systematic way. This inner connection is one of the hidden beauties of the gradual progression which bares the heart of a problem.

This point can best be illustrated by considering the first few articles of the *Prima Secundae*. To bring the subject matter to mind we present first an outline of the eight articles of the first question:<sup>10</sup>

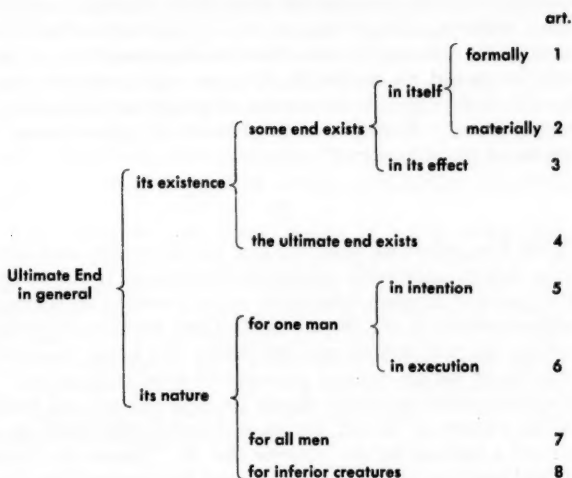
#### (1)

In the first article "whether it belongs to man to act for an end?" there are three important terms: "man," "to act," and "for an end." The sentence for the sake of brevity might be recast: "man's acts for an end?" The subject is "man"; the whole predicate is "acts for an end." The most important term is "for an end," which from the viewpoint of logic is the ultimate predicate. In the original sentence, "to act" is the proximate predicate (and, as it were, the immediate subject of "for an end"). The term "man" is only a subject, that is, that about which both predicates are said.

We know from logic that the predicate is the principal part of a

<sup>9</sup> Objections can be divided into the "natural doubt of admiration" (*dubitatio admirationis*) and "methodical doubt" or the "doubt of discussion" (*dubitatio discussionis*). Cf. III, q. 27, art. 4. In this article we are treating of both in general. Briefly, we can say that all objections aim at the discovery of the proper middle term for the syllogism which will prove the true conclusion.

<sup>10</sup> This division is borrowed from J. M. Ramirez, O.P., *De Hominis Beatitudine*, Vol. I, Salmanticae, Consejo Superior De Investigaciones Cientificas, 1942, pp. 163-166.



sentence because it is related to the subject as the soul is related to the body. Unless we have said something about the subject, we have not expressed a complete thought, and it is of the essence of thought and language to assert something definite. The predicate, to use a technical word, *determines* the subject.

In this article St. Thomas raises three objections: one for each important word, in order of its importance. The first objection insists that the very meaning of *end* is such that man cannot act for an end. Likewise, the second objection contends that, action being what it is, man cannot *act* for an end. Lastly, the third objection argues that *man*, in his very rationality, cannot act for an end. St. Thomas in three objections has attacked the position he wishes to hold from every possible angle. Any further difficulties would either repeat these in some other way, or else they would introduce extraneous matter.

We may wonder why St. Thomas, in proposing the three difficulties, begins with the hardest and then proceeds to the lesser objections. We say that the first is the hardest, at least in the sense that it attacks the most important word. In answering this, Father Ramirez, O.P., points out that, just as in teaching the truth, the correct pedagogical method is to begin with the more easily known truths which gradually lead to truths harder to grasp in an ascending process; so in attacking the truth, which is just the reverse of teaching, one should proceed in

reverse order from the most difficult objection to the easier, descending as it were, and being made to retreat step by step before the efficacious onslaught of the defender of truth. So in writing the article on whether man acts for an end, we see that St. Thomas truly acted as a man proceeding in a deliberate way for the end of giving and defending truth in a proper manner. Even the mode of procedure gives the lie to the conclusions of the objections!<sup>11</sup>

## (2)

In the first article we observed how the objections were aimed in a definite pattern against the subject and predicate. In the second article the standard English translation reads "whether it is proper to the rational nature to act for an end?" Here we have a problem in determining the true subject and predicate. The Latin reads literally "whether to act for an end is a property of a rational nature?" This literal version points out more clearly the true subject and predicate. The whole subject is "to act for an end" while the predicate is "a property of a rational nature." Notice that St. Thomas has taken the subject and predicate of the first article and has inverted them to propose the question of the second article. He does this to emphasize the only new word "property."

A strict property is that characteristic of a thing which belongs always and only to a species and to every individual in a species. The logical device of inverting the order of the sentence readily reveals whether or not a property is a strict one. For example, barring the freaks of nature, we can say that "every man is two-legged," but we can never say that "every two-legged creature is a man." Therefore, the characteristic of being two-legged is not a strict property of man. One strict property of man is his basic capacity to enjoy the incongruous: risibility. Thus every man is risible, everything risible is always a man, and only human beings are risible.

St. Thomas showed in the first article that man, in his human acts, acts for an end. Now he asks whether acting for an end is a strict property of man. Just as the first article had two elements in the predicate, so this article has two elements in the subject: "to act" and "for an end." St. Thomas again raises three objections, starting with the strongest against the predicate: "man"; then against "to act," since action is in the middle between the one who acts and the end toward which he is acting.

Reading the objections in context reveals the fact that these ob-

<sup>11</sup> Cf. Ramirez, *ibid.* pp. 181-186, 199-206.

jections are raised precisely because they seem to be the logical conclusions of the first article. It would seem that the position St. Thomas wishes to hold in the second article is contradictory to the conclusion of the first article. By using the objections of the second article to point out the absurdities that would follow from a misunderstanding of the first article, St. Thomas obtains a harmony and unity which is traceable through the whole *Summa*. This is one of the wonders which is designed to entice the student to seek more intently the pleasures of knowledge.

This linking is a necessary feature of a truly organized science because the conclusions and demonstrations of a science are to be arranged in order, so that one conclusion is a principle for the demonstration of the next.<sup>12</sup> So then, in reading article two, we should notice what might be used as objections in article three. St. Thomas rarely goes to outside sources for his difficulties; rather he brings up problems which are inherent in the very subject matter. With knowledge of this device we can go on to follow the Angelic Doctor with greater alertness and deeper penetration.<sup>13</sup>

(3)

We have already set a basic pattern for the procedure which will apply, with variations of course, to a great number of the objections in the *Summa*. Once again we find in article three, "whether human acts are specified by their end?" that there are three terms involved, against which there are three objections. The whole predicate is "are specified for an end." The first difficulty attacks the notion of *end* as end. The second objection is concerned with the term "are specified" from the special viewpoint of the tense of the verb: in the present time, here and now, actually. The third objection deals with the subject "human acts" since it seems that an *act* performed here and now can have several different ends in view. In regard to the first two objections note that the first deals with the *essence* of end as end while the second attacks the *condition* under which the end specifies.<sup>14</sup>

(4)

In article four "whether there is one last end of human life?" there are the usual three objections. In passing it should be noted that

<sup>12</sup> Cf. I-II, q. 54, art. 4, ad 3.

<sup>13</sup> Cf. Ramirez, *op. cit.* pp. 246-251.

<sup>14</sup> Cf. Ramirez, *ibid.*, pp. 269-278.

the standard English translation is not accurate. In the Latin, St. Thomas asks "whether there is *some* last end of human life?" This article is merely on the fact of the existence of *some* ultimate end. If he were to prove in every possible sense that only one existed, it would be foolish to ask in the next article whether one man can have *several* ultimate ends.

The three objections in this article attack only two notions. The notion of "end" is objected to twice in relation to the possibility of its existence, but only in one sense does it seem absurd to conceive of "human life" as having an ultimate end. The predicate in this argument is the verb "is," "to be," or "to exist." St. Thomas raises no objection against the predicate. Of course, the question could be rephrased "whether human life has some ultimate end?" This arrangement would indicate that the term "ultimate end" is the more formal element, and consequently, the part to be attacked first. For, if the notion of ultimate end contained some inherent contradiction, then human life could never have one. In the first two objections there is a certain gradation, as in the previous articles. The *essential* notion of end is attacked and then the *condition under which* the final cause would operate, in this case, knowledge. The third objection arises from the human life which would be influenced by the causality of the ultimate end.<sup>15</sup>

After proving that an ultimate end exists, there seems to be in this article an implication, or, at least, a possibility, that more than one ultimate end might exist for a particular individual. This is the basis for St. Thomas' development of the objections in article five. The connection is a little tenuous in this instance, but it is still there.

With this brief treatment of question one, the essential rôle objections play in the construction of an article should be clear. It is not an absolute rule, of course, that the first objection always carries the most weight. Nevertheless, it takes a great deal of thoughtful investigation to discover the exceptions to the rule. Certainly the generalization is warranted that there is a basic pattern in St. Thomas' difficulties. An attempt to find it is most rewarding. For by consciously studying the way in which the objections progressively attack the subject and/or predicate of the topical sentence, the reader will profit as Aquinas intended that he should. He will achieve the goal set by Aquinas in his *Commentary on Aristotle's De Anima*: "For in writing an Introduction one has three objects in view: first, *to gain the reader's good will*; secondly *to dispose him to learn*; thirdly, *to win his atten-*

<sup>15</sup> Cf. Ramirez, *ibid.* pp. 295-305.

tion. The first object one achieves by showing the reader the value of the knowledge in question; the second by explaining the plan and divisions of the treatise; the third by warning him of its difficulties."<sup>16</sup>

#### IT'S DEFINITIVE

Well chosen objections can quickly win a reader's attention and gain his good will. But just how do they 'dispose him to learn'? They do so by unobtrusively providing him with the necessary pre-notes. St. Thomas uses the objections to focus the reader's thought on the *status quaestionis*. For here, in the preliminary objections, are found important opinions or distinctions. If a distinction or division is not actually made in the objection, the weight of the difficulty forces the one answering to make it. Frequently objections contain definitions which are essential to our understanding of the body of the article. In the first of the articles already cited, since the first objection attacks the very notion of "end," it ought to contain within its syllogistic terms the key words by which end is defined. This we find to be the case. The objection tries to show that an end is not a *cause* because it has the notion of *ultimate*. Furthermore, the cause of action is *that on account of which a man acts*. Trying to collect at least a working definition from this, we can say that an end is "some ultimate cause on account of which a man acts." Try to understand the article without this definition! To pass over this objection is to try to skip the first and second acts of the mind for the sake of the third. The harried beginner tries to reason without understanding the terms he must use. Since understanding is the beginning of all reasoning<sup>17</sup>, he gets nowhere.

An experienced philosopher might manage perhaps without reading the objections. On first seeing the title "whether a habit is a quality?"<sup>18</sup> he might easily recall at least three different senses of the key word. But Aquinas has beginners in mind. For their benefit he employs the objections and the *Sed Contra* to reveal four different meanings of the word "habit." This adaptation of the logical device of division is used by him as a prelude to attaining the desired definition. It is only reasonable that we follow his method of development by reading the objections first. Like the athlete warming up before a contest, we must at least loosen up our mental muscles. But if we really desire to get into the spirit of the game and to see it through successfully, we would do well to include the answers to the objections in our prelimi-

<sup>16</sup> Translated by Foster, O.P., and Humphries, O.P., New Haven, Yale University Press, 1951, p. 44, 2). Italics mine.

<sup>17</sup> Cf. I, q. 79, art. 8.

<sup>18</sup> Cf. I-II, q. 49, art. 1.



nary reading. The corpus, the vital core of the article, should be the final point of attack.

"Just as he," comments St. Thomas, "who wishes to break a corporal bond must first inspect the bond and the manner in which it has been forged, so too he who wishes to solve the difficulties must first examine all the difficulties and their causes. . . . And this is so, because as the end of the journey is that which is intended by the one traveling, so the exclusion of doubt is the end which is intended by the one seeking for the truth. But it is clear that he who does not know where he is going cannot directly get to any definite place except by chance. Likewise, neither can any one directly look for truth unless he has first examined the difficulties. . . . Just as from the fact that one does not know exactly where he is going, it follows that when he arrives at the place which he sought, he doesn't know whether he should sit down and take a rest or keep right on going, so likewise when someone does not know the difficulties, he cannot know when he discovers the truth, because he does not know the end of his inquisition, the solution of the difficulties. . . . For those who wish to investigate the truth it is necessary to doubt well before they go to work. . . . And this because the later investigation of the truth is nothing else than the solution of the prior doubts."<sup>19</sup>

#### IT'S HISTORICAL

Another important asset to be treasured in the objections is their historical value. Unfortunately at times this aspect cannot be detected easily without some knowledge of the history of theology. But a single case history might illustrate the point. In the early centuries of the Church there were many heresies in regard to the Trinity. The meanings of pertinent words were seriously debated as well as their proper translation from Greek to Latin. Towards the end of the Patristic Era, Boethius wrote several books in which his doctrine, owing to lack of precision in his terminology, seems obscure and perhaps heterodox to the average student. But properly interpreted and with his terminology clarified, his work is priceless. St. Thomas quotes from Boethius works in two objections and again in two arguments in the *Sed Contra*.<sup>20</sup> Thus a masterful summary of the principal difficulties of centuries of theological debate is found in a few short lines which give the necessary background for proper appreciation of the dogmatic decrees of the Councils of the Church.

<sup>19</sup> Comment. in *Metaphysica*, Bk. III, 1. 1.

<sup>20</sup> I, q. 29, art. 2.



## IT'S BRIEF

Early in the article we mentioned that St. Thomas chose to eliminate from the *Summa*, which he intended for beginners, a host of useless arguments. Rather than let this appear to be a mere assertion, it would be well to contrast another of his works as representative of the age to see whether he actually accomplished this end. The *Quaestiones Disputatae* represent summaries of debates which, as Master in Sacred Theology, St. Thomas conducted once every week from 1256 to 1259 and twice weekly from 1265 to 1272. They were part of the regular academic course of the times. Objections necessarily abounded. In the particular work *The Virtues*<sup>21</sup> they vary from twelve to twenty-seven. The following question asked in article two: "Whether St. Augustine's definition of virtue is a good one?" is typical. St. Augustine defines virtue as: "A good quality of mind, by which we live righteously, of which no one can make bad use; which God works in us, without us."<sup>22</sup> Against this definition St. Thomas advances twenty-one objections. These may be reduced to a few main points following the system outlined in the appendix of the translation already cited.

1. Objections: It would seem that it is not:
  - a. Against "good" in the definition.....obj. 1 to 10.
  - b. Against "mind" in the definition.....obj. 11 to 13.
  - c. Against "righteously" in the definition.....obj. 14.
  - d. Against "live" in the definition.....obj. 15.
  - e. Against "of which no one can make a bad use" in the definition.....obj. 16 and 17.
  - f. Against "which God works in use, etc." in the definition.....obj. 18 to 21.

In other words there are six main objections. Turning to the parallel article in the *Summa*, I-II, q. 55, art. 4, we notice immediately that there are six objections! Their order differs just slightly:

- Against "good".....obj. 1 and 2.
- Against "mind".....obj. 3.
- Against "righteously" and "live".....obj. 4.
- Against "of which no one can make a bad use".....obj. 5.
- Against "which God works in us".....obj. 6.

<sup>21</sup> *St. Thomas Aquinas on the Virtues (in general)*. Translated with introduction and Notes by John Patrick Reid, O.P., Providence, Providence College Press, 1951. Cf. pp. x, 125.

<sup>22</sup> *De Libero Arbitrio*, II, 19 (PL 32, 1268).

Note also that these objections line up in logical order, attacking first the most generic word of the definition, then the more proximate genus down to the specific difference. By carefully examining the objections one should have the definition of virtue well in hand, with meaning attached to each word, before even reading the article itself. More important, the memory of the definition will come, not from a sheerly repetitious exercise, but from a realization of its genesis through the logical process of division.

#### IT'S EXPOSITIVE

Among the primary meanings we attached to the word "objection" in the beginning of our article was "something exposed." St. Thomas' use of objections does not gainsay this meaning of the word. An objection, a good objection, provided it is well understood, is an exposition of the problem at hand. The stumbling block at the heart of the problem is laid bare. If one can only see the objection, he is sure that he is on the road to truth. If one cannot see it, why go farther? The hurdles must be seen and cleared if the prize is to be won. For these *objects* of St. Thomas are the clearest, shortest, most logical barriers which lead the mind unerringly on in its quest for truth. If the road becomes easy to travel, one must beware of blind superficiality.

With greater assurance that St. Thomas meant what he wrote in his Prologue to the whole *Summa* about avoiding the multiplication of useless questions, articles, and arguments, we perhaps can avoid on our part the weariness and confusion of mind which comes from dull reading and reasoning without understanding. St. Thomas' desire was to have us all good soldiers, athletes, hurdling with ease, and not by-passing, the objects of error to win the prize of truth.

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## THE ORIGIN OF THE UNIVERSE

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AUGUSTINE WALLACE, O.P., AND MARK JOSEPH DAVIS, O.P.

### PART II—THE BIBLICAL ACCOUNT



N PART I of this article, we saw how the advances of modern physical science have produced a new interpretation of the account of the universe's origin in Genesis. As far as we can ascertain, this interpretation has not as yet been subjected to critical examination by exegetes, but in the interests of a preliminary evaluation, we introduce here some of the general teachings of Scriptural scholars regarding the opening verses of this Sacred Book. Before doing this, however, it would be well to realize that the modern Biblical exegete is every bit as much a savant as the modern theoretical physicist. His work proceeds along different lines, it is true, since he is concerned primarily with correctly interpreting the sense of ancient writings, and not with practico-speculative knowledge of the world of nature. Yet when he goes to work with his allied sciences of archaeology, philology, history, geography, astronomy, etc., he is in a much better position than is the theoretical physicist to decide what interpretation is to be placed on an ancient document written for primitive peoples.

Now, just as the centuries have seen a revision of opinion among scientists regarding the origin of the universe, so also has there been a diversity of opinion among exegetes regarding the interpretation of the first chapter of the Book of Genesis. During the past few decades greater proficiency in the knowledge of the Hebrew language, new discoveries regarding the customs and concepts of ancient peoples, etc., have necessitated the revision of opinions previously held. No one, of course, denies the *fact* related: the one true God created the universe from nothing. There is no diversity of opinion among Catholic exegetes on that score. There is, however, and always has been, great diversity of opinion regarding the manner of interpreting the whole first chapter. Should we take each word and verse in its strictly literal sense? Does the word *day* in this chapter always mean a period of twenty-four hours? Or a period of many years? Perhaps the whole chapter is an allegory? And how did Moses come to know the facts he relates in the Book of Genesis—by oral tradition, by written documents, or by a vision from God? These and many other theories have

had their proponents among Catholic exegetes in the course of the Christian centuries.

#### EARLY EXEGESIS

Almost from the very beginning of the Christian era there were two contrary opinions, one allegorical and the other literal, and each had its adherents down through the Middle Ages. Clement of Alexandria and Origen, of the allegorical school, aimed at reconciling Christian doctrines with Greek philosophy. They held that God created all things simultaneously, and the use of the six days is merely a figure to teach the gradation of created beings. They went so far as to interpret the upper firmament as meaning the angels, the abyss as the devils, the sun as Christ, and the moon, the Church. On the other hand, many of the Fathers, especially the Cappadocians, in their zeal to reject this excessive allegorism, tended to interpret everything in a strictly literal sense. Each day, for them, meant a period of twenty-four hours. As St. Basil said, "I take all things just as they are stated."

St. Augustine investigated and decided that neither of these interpretations could be admitted in its entirety, for two reasons. First of all, it was against the conclusions of science to say that each "day" was of twenty-four hours' duration; and since God is the author of all truth, there can be no disagreement between science and His inspired word. Truth is one. Secondly, he read in a Latin text of the Book of Ecclesiasticus (18,1), that God created all visible things simultaneously in a single omnipotent act (though the Hebrew text reads: God created all things without exception). We owe this much to St. Augustine, that he pointed up the apparent discrepancies between the Bible and science, and tried to reconcile them. Since his time many theological and physical scientists have been interested in an interpretation which will reconcile the seeming contradictions between the words of the sacred writer and those of the scientist.

Not many medieval theologians held for the opinion of St. Augustine, that God created all things simultaneously (v. 1) but the disposition and succession of the works are to be understood in an allegorical sense. Because of his great reputation, however, no one dared to reject his opinion as a possible explanation. Certainly it is not unreasonable to believe that God *could* have created all things at once. St. Thomas said it was a more subtle and more reasonable explanation, and the one which would best answer the objections of critics. St. Thomas himself seems to hold for an explanation which appears more in line with this recent scientific theory: God created all things simultaneously as to their substance, which was somewhat formless. But as regards the formation which was accomplished by distinction and

ornamentation, He did not create all things simultaneously. Thus Eccclus. 18,1, significantly uses the word *creation* as applied to the unformed substance (I q. 74, a. 2, ad 2).

With regard to the interpretation of St. Thomas, we should note that in his treatment of the work of the six days of Genesis (*Summa Theol.* I, qq. 65-74), he seems rarely to put forth any opinion that could properly be called his own. He divides the tract into the work of creation, distinction and ornamentation. In most of the articles that deal directly with the text of Genesis, he seems content to show that there are in general two schools of thought on the interpretation, and that each school's interpretation is consistent with its principles. On the one side we have St. Augustine, and on the other side we have "others" such as St. Basil, St. Ambrose, and St. John Chrysostom. The very last article (q. 74, a.3), especially, is devoted to a recapitulation, wherein the Angelic Doctor shows the consistency of the interpretations made by the various schools.

St. Thomas gives his reason for this method of procedure in q. 68, art. 1, where he quotes St. Augustine: "In questions such as these, there are two things to be observed. First of all, that the truth of the Scripture be firmly maintained. Secondly, since the Holy Scripture can be explained in many ways, that one should adhere to no explanation so completely that, if certain reason shall prove it to be false, one should dare to assert that it is the sense of the Scripture. . . ."

#### RATIONALIST DIFFICULTIES

After the thirteenth century there were still many explanations and interpretations of the first chapter of Genesis. Some, like the progression of scientific theories already noted, were developed from others. Most of them were—and are—attempts at reconciling the Scriptural account with scientific theories. And, to tell the truth, Catholics were sometimes hard pressed for a satisfactory solution or explanation. In the eighteenth century Rationalism, the logical offspring of Protestantism, started to work on the Bible. Rationalists seemed to delight in finding errors, inconsistencies, contradictions in the Bible. They did not believe in the supernatural, and they took the Bible as a merely human work, conveniently dropping from the Bible whatever could not be explained on purely natural grounds. In this first chapter of Genesis they confronted the faithful with verse three: *Light was made*, and then pointed to verse sixteen: *God made the sun and the stars*. Now, everybody knows that the sun and the stars are the only sources of light, so how could there be light before its sources were

created? And Catholics were at a loss for a satisfactory answer for many years.<sup>1</sup>

Then the Rationalists discovered accounts of the origin of the universe in the pagan mythical literature of the neighboring Oriental nations surrounding the Hebrews. They concluded that if Catholics are going to insist on holding the Book of Genesis as divinely inspired then they must also say that the pagan accounts are inspired, for both say the same thing. Or else, Catholics must admit that the Bible is no more from God than are the pagan accounts. It is undeniably true that in some places these accounts do agree with the Bible even in the very words and phrases used. But the Rationalists carried this similarity too far, to include ideas. The six tablets of the Babylonians are the same as the six days of Genesis, they said. The god Mot of the Phoenicians is the same as the watery mass in Genesis. In the literature of the Egyptians we read that the god Toth created divinities who in turn were to establish order in the universe; he did this by a *single word*, just as God created the universe. These and many other similarities in the Oriental literature, however, have long since proved to be similarities in word only. None of them refers to the creation of the universe as we know it. Besides, the Rationalists have already been well refuted, and it is not our intention here to do it again. However, we shall consider the objection of the light preceding the sun later in this development.

Coming down to modern times, there are several diverse theories which find favor among exegetes. They have been classified in various ways, according to their relation to science (strictly scientific, partially scientific, etc.), according to the nature of the scriptural account, and so forth. Father Prado, C.S.S.R., groups them under three headings: historical, artistic, and historico-artistic.

#### HISTORICAL SYSTEMS

The proponents of the so-called historical systems seek primarily to show a conformity between the account in Genesis and objective reality. Perhaps the best known of these systems is that which holds to a strictly literal interpretation. It had many adherents, not only in the early centuries, but even in the thirteenth century. They maintained that God created the world in six days of twenty-four hours each, and in the order as given by Moses. This opinion is now rejected by almost all students as obsolete and anti-scientific. Even though the conclusions

<sup>1</sup> Here, as has frequently happened, St. Thomas anticipated the argument of the Rationalists. He presents substantially the same difficulty in the second objection to Q. 67, a. 4, in the *Prima Pars*.

of science are not certain, this much is very probable: a) our earth passed through various stages, which are called epochs; b) the heavenly bodies arrived only gradually at their ultimate perfection; c) before the appearance of man on earth organic life already existed for many centuries.

The Restitutionalists say that the universe was made waste and void by the bad angels, and the account in Genesis tells of the restoration to the original state. This theory has no scientific foundation, and there is no proof for it in the Book of Genesis itself.

The Periodists or Concordists hold that the word *day* in this context means a period of uncertain duration. There is certainly nothing contrary to faith in this, although even greater difficulty is encountered in giving a satisfactory explanation for the expression *evening and morning* which is always used in connection with the days.

The Interperiodists return to the very literal interpretation, but they say that in between each day there was a period of development. This, however, remains to be proved.

#### ARTISTIC SYSTEMS

Artistic systems generally abstract from the objective truth of the Biblical narrative and explain Genesis either a) from the way in which the author obtained his knowledge, or b) by the art which he used in proposing the religious truths. In the first class belong those who say that Moses received his knowledge of the creation of the universe in a vision or series of visions, and the account as given in Genesis is a retelling of the visions. This is quite possible, but possibility does not make for fact; what is freely asserted can be freely denied. Others say that Moses got his knowledge from the pagan myths of the neighboring peoples. This, however, must be understood properly. In *Humani Generis* we read (no. 38): "If . . . the ancient sacred writers have taken anything from popular narrations (and this may be conceded), it must never be forgotten that they did so with the help of divine inspiration, through which they were rendered immune from any error in selecting and evaluating those documents." Others, however, deny inspiration or deny the historical character of the first three chapters of Genesis, calling the whole thing a myth taken from pagan accounts; this was rejected by the Pontifical Commission in 1909.<sup>2</sup> Note that these points of Catholic doctrine are in no way contradictory, for they are speaking about two specifically distinct theories, as the contexts show.

<sup>2</sup> Cf. Denz. 2122 (EB 333).



To the second class belong those who hold that Moses did not intend to propose completely true and exact history, but embellished the fact—God created all things—with a few concepts which would make it more easily understandable to the minds of his readers. Such a theory certainly has one advantage—it removes all difficulties between the Bible and science, for they are thus speaking of two totally distinct things.

### HISTORICO-ARTISTIC SYSTEMS

The amalgamations known as historico-artistic systems are considered as the "more probable" explanation by modern exegetes. They are called *historical* since the creation of each and every thing pertains to true history; they are called *artistic* because the order in which the individual creative acts is proposed belongs to the literary art of the sacred writer. This seems quite evident not only from the expressions and concepts used, but also from the order and disposition of the works. The "ideal historical" theory, foremost among these systems, maintains that it is a matter of history that:

1) God created the whole world at the beginning of time by a mere command of His will.

2) God exists before the world; the world has a beginning and does not proceed from itself.

3) All God's works are good in so far as they correspond to the divine idea and will.

4) The stars, plants, beasts, etc., were created by God for man.

5) God proceeded most wisely in the production of things, and He ordained all things to the end proposed by Himself.

6) The time by which God perfected the creation of the world is an example of the days in which man should labor, just as God's cessation from the work of creation is an exemplar of the Sabbath rest.

The remaining details belong to the literary form used by the sacred writer, e.g.:

1) The images which represent God anthropomorphically as speaking or acting.

2) The descriptions of the heavens, earth, sea, plants, animals, etc., which are not given with scientific exactness, but rather according to the ideas of the time, and as such things appeared to the senses of the people.

3) The order of the narrative. Thus, the six days are six periods of significant change in the production of the universe as we know it.

We must not forget that the ideas of the world progress from age to age. If there were many who thought the world was flat in the



time of Christopher Columbus, it stands to reason that we should not expect modern scientific accuracy in the concepts of a people who lived over thirty centuries ago. The sacred writer wanted to show his contemporaries that the one true God created all visible things out of nothing. How could he best get this idea across to simple minds? He had to write in a language they could understand. Technical language would have been meaningless. We need only consider the different modes of presentation of the scientific theory under discussion, as it first appeared in *The Physical Review* and then later in *Coronet* magazine, to recognize the practical application of a principle: the writing should be accommodated to the minds of its readers. That is why the Pontifical Biblical Commission has stated that we should not expect to find scientific accuracy in the first chapter of Genesis.<sup>3</sup> It was not the intention of the sacred writer to teach the innermost constitution of visible things and the complete order of creation in a scientific manner. St. Thomas says the same thing: Moses describes what is obvious to sense, out of condescension to popular ignorance (I, q. 70, a. 1, ad 3). And St. Augustine gives an additional reason: the Holy Spirit did not want to teach men things which would not be profitable for their salvation.<sup>4</sup>

The "popular" and non-scientific character of the Biblical account is shown particularly in a) the expressions and concepts used by the author; b) the order according to which the various works are disposed; and c) the duration of the work of creation. Each of these will be discussed briefly in the following paragraphs.

Moses had to use ideas which would be known to his readers, as has already been shown. Since they considered light and sun as two distinct substances, he wrote of their creation as such. So also did he write of the upper and lower firmament.

As for the ordering of the works of creation, we have already stated the principle of St. Thomas: Moses describes what is obvious to sense, out of condescension to popular ignorance. That is one of the reasons why there is no mention made of the creation of the angels; another is that possibly the people might have tended to give them the adoration due only to God, as superior beings. The disposition of the works, then, is logical rather than chronological. Obviously this rules out any opposition between the Scriptural account and science.

With regard to the duration of the work of creation, note that our guide in this matter, the Pontifical Biblical Commission, has stated

<sup>3</sup> Cf. Denz. 2127 (EB 338).

<sup>4</sup> *De Genesi ad litteram*, PL, 34, p. 270, col. B.

that in this chapter the word *day* may be taken either in its strict sense as the natural day, or in a less strict sense as signifying a certain space of time, and the Commission permits free discussion on this matter.<sup>5</sup> Certainly, on the face of it, the text seems to favor the natural day of twenty-four hours, for the words are always the same: *And there was evening and morning, the (first, second, etc.) day*. The evidence of modern science enjoys high probability, however, and this seems against the natural day interpretation. Now, strictly speaking, God does not "need" six days in which to perform the works of creation and distinction. He could do the whole thing in a single act. So it is quite possible that the use of the six days is a literary device to teach the people that the Sabbath rest is of divine institution, which in no way indicates any real succession or duration of God's works.

#### INTERPRETATION OF PARTICULAR WORDS

Having seen what exegetes hold today regarding the interpretation of the whole first chapter of Genesis, we can now look at the common interpretation of some of the words and phrases. These will be most significant in any attempted reconciliation of the recent scientific theory with the scriptural account, as will become evident in the exposition.

*In the beginning* (v. 1). This is not to be taken in the same sense as the words with which St. John begins his Gospel, implying that the world existed already when the earth was waste and void. This would not be creation, but rather ornamentation. Rather it is to be taken in a temporal sense: in the beginning of all the things which God did during the six days, He created heaven and earth. In other words, before God began the distinction (vv. 3-10) and ornamentation (vv. 11-31) of the world, He created it. It is therefore not simultaneously eternal with God, for every beginning, according to the proper sense, is temporal.

*The heavens and the earth* (v. 1). This is the object of creation. In the past this has been held to be: (1) the primordial matter which God created from nothing; (2) the spiritual world (the angels) and the visible world. The expression *heaven and earth* was used by the Hebrews to signify the entire visible world, the organized world as we see it. It was, in fact, the only term they had. Verse one, then, is the inscription or title of the whole periscope.

*The earth was waste and void* (v. 2). Exegetes, independently of physical science, hold that this phrase describes the state of confu-

<sup>5</sup> Cf. Denz. 2128 (EB 339).

sion or chaos: it was waste when it was created first by God, i.e., without any adornment or distinction. And this is the state referred to in verse nine: *Then God said, "Let the waters below the heavens be gathered into one place and let the dry land appear."* The phrase *waste and void* is merely a Hebrew repetition, of which several examples can be found elsewhere in the same Book of Genesis. It means entirely unformed, no delineation of paths, no limits, but still and quiet and devoid of any order. There was nothing found on the "earth," only chaos. Indeed, as we learn from verse nine, it was submerged under "water." It was, then, a chaotic and watery mass.

*Darkness covered the abyss* (v. 2). Darkness, say the exegetes, was considered by the ancients to be a substantial being like light, and so the sacred writer goes along with that concept. The word for *abyss* in Hebrew literature means the ocean or seas. Here in the context of Genesis it means a chaotic mass, a limitless, watery mass which totally submerged and surrounded the earth. When the waters were disturbed, going back and forth, the earth was also rolled from one spot to another by the waters. This is all according to the ancient concept of a chaotic and unordered mass. It is from this formless matter, as we learn from the Book of Wisdom (11, 18), that God produces all other beings.

*Let there be light* (v. 3). This has posed a very difficult problem for exegetes, though there was no difficulty for the ancient Hebrews, who considered light as a substance independent of the sun. This would be quite natural, since they saw the light come up every day before the sun. But regardless of that, we know now that the sun is the main source of our light. How, then, could there be light for three "days" before the sun was even created? If, as has already been proposed, light is taken to be radiation, then the problem is solved for this verse. Nor is this too farfetched a solution. Exegetes, even before the promulgation of the recent physical theory, noted that God *made* the firmament (v. 7), the light of the firmament (16), the reptiles and birds (21), beasts of the earth and man (25-26); but where the question occurs regarding the light of the first day, it is not said that it was *made* or *created* by God. It seems to appear by the command of God, just as the dry land (9) and the plants (12) appeared. Perhaps, the exegetes say, it already existed, like the earth submerged in the waters and the seeds of the plants in the earth. Perhaps, then, light had already been created from the beginning of the world, at the same time as the chaotic mass. The darkness was very dense, so that the light could not appear immediately. Now God wills that it appear, and so it is done; light came into being.

*Let there be a firmament in the midst of the waters to divide the waters* (v. 6). This is the second day. The term *firmament* certainly does not mean clouds. At the time the Book of Genesis was written, the firmament was considered to be at the ends of the earth upon columns or very high mountains, and retained the higher waters—rain, snow, hail, etc. This firmament distinguished the waters from one another—some above, some below. It is clear from this that the sacred writer is describing the creation of things according to Hebrew popular concepts. No mention is made of the material from which the firmament was constituted. Whether it was made from water or created from nothing, we do not know. Since the text does not say, it would be unwise for the exegete to propose any theory.

*Let the waters below the heavens be gathered into one place and let the dry land appear . . . God called the dry land earth and the assembled waters seas* (vv. 9-10). The third day. The waters were under and around the earth, not on it or above it. When they were gathered together, the earth necessarily appeared. *Seas* in the Hebrew text is in the plural, in the "intensive" form, which here denotes a very great sea, extended over a great space.

We have, then, at the end of the third day, (1) the firmament (2) seas and (3) dry land—all more or less prepared to receive their various forms of living inhabitants.

*The fourth day* (vv. 14-19). Here we must note again the discrepancy in the order proposed by the recent scientific theory and the order given in Genesis. If the theory were to be applied as it now stands, verses 14-18 would have to come before verses 9-12. Now, it is interesting to note that exegetes, again independently of this theory, have offered a possible explanation: the heavenly bodies are placed between plants and animals because, just like plants, they lack sense life, and so are inferior to animals, but they are superior to plants by reason of their mechanical motion. This, however, seems to be more Aristotelian than Mosaic on the face of it, though we have no way of knowing just how much Moses really did know of the manner of the production of the universe. According to the sacred writer these heavenly bodies were to serve three functions: divide night and day; serve as signs for fixing seasons, days and years; and serve as lights.

Several things are to be noted in this section. One is that the use of the term *two great lights* is another example of the popular character of the whole narrative. Moses is describing according to external appearances, and so he calls them greater and smaller. Secondly, note that no mention is made of the material of which these lights were composed. Not useful for salvation, St. Augustine would say. Thirdly,

note that the term *to rule* does not mean that these lights had life, or were gods. It is only a poetic metaphor, a synonym for "to distinguish." According to some exegetes, as we have already stated, if these lights had life, the author would have mentioned them after the treatise on animals.

This brief presentation hardly scratches the surface of exegetical thought on the first few verses of Genesis. But it is sufficiently adequate to show the meaning of some of the key words, and to dispel mistaken impressions that would follow on accepting the literal English account as if it were written for people of our own times. It also shows to some extent that the teaching of exegetes does not explicitly conflict with the scientific interpretation, and that this new scientific interpretation might even be welcomed by some of them as a clarification of a few words of the sacred text.

With all this as a background, then, we are finally prepared to reflect on what we now know of the origin of the universe, and to crystallize our knowledge in the form of certain conclusions.

#### CONCLUSIONS

To re-direct our thought to the obvious, it should be noticed that throughout this paper we have not been concerned with creation as such, nor with its status as an article of faith. Our point of departure has been the origin of the universe as an historical event, and we have been attempting to find out how much the mind of man has learned about the details of this event. Assuming that the theories of modern science and the account of Sacred Scripture both have reference to the same thing, we have examined the details of both to see whether they are susceptible of integration as a complete picture, or whether they must necessarily remain conflicting accounts.

Now, from what has been written, it will be seen immediately that in one sense, the theories of science and the account in Genesis must ever be conflicting accounts: the end to which they are directed. The theories of modern physics are, without doubt, ordered to obtaining a complete knowledge of the universe; the account in Sacred Scripture is not ordered to this end at all. As St. Augustine points out, God's purpose in inspiring the sacred writer is only to teach us the truths necessary for our salvation. Therefore there is no essential ordination of Sacred Scripture to the teaching of scientific and historical matter, except in so far as it pertains to the work of salvation. Yet this does not militate against the Bible's containing true history or factual descriptions.

Then, at the other extreme, there is a sense in which there can be

no possible conflict between the conclusions of true science and the teachings of Scripture, as Augustine again points out: because God, Who is Supreme Truth, is the author of both. But before this can be invoked, it must be established in the particular case that we have a conclusion of true science, and that the teaching of Sacred Scripture can be accorded no other interpretation.

Now, in the scientific theory we have elaborated, we have not a conclusion of true science. The reader will surely have noticed that the entire theory rests on assumptions, hypotheses, pre-suppositions that in themselves demand no assent of the intellect; in fact, the entire argument is tenuous, a teetering edifice built on the precarious word, "if." A more exact physico-mathematical analysis than would be possible to give in this semi-popular description shows that at least seven major postulates underlie the theory of the origin of the elements: many of these are known to be inaccurate in one detail or another, and have been used only because other postulates would so complicate the mathematics as to stymie the reasoning altogether; others are generalizations based on as yet inadequate data. In all frankness, a theoretical physicist could only say, with regard to the entire theory as it has been proposed in Part I of this paper, that it *might be possible*. Its probability is not nearly as good as those physico-mathematical theories that have given physicists such prestige in the present era. Even though it does give us the best picture that modern science can offer of the beginnings of things, it is not a certain picture; at best, it is only opinion.

As to the interpretation of Sacred Scripture in this matter, it is again sufficiently obvious that this also is far from certain. The best view of contemporary exegetes seems to be that very few of the details in the account in Genesis are to be taken literally and completely, as true history; much of it can be attributed to the literary form of the sacred writer accommodated to the common opinions of an ancient people who were mostly concerned with the sensible appearances of things. But this is not unanimously received, nor does it seem to be susceptible of rigorous proof. Moreover, the Pontifical Biblical Commission thus far has spoken on only the most general issues. Hence we have no certitude as to the precise details of the origin of the universe from the account in Sacred Scripture. Here, too, we have a great deal of opinion.

For the Catholic scientist, all this boils down to a very convenient, though perhaps not so satisfying, conclusion: at the present time, all that anybody can have in this matter is opinion. Now, where opinions are involved, there is much truth in the old adage that one is as good as another. So, as far as the details of the origin of the universe are

concerned, privately he may think practically anything he please from a scientific point of view, provided he accepts on faith that God *created* the whole world at the beginning of time by a mere command of His will, that God exists before the world, etc.—in a word, that he believe truths pertaining to the deposit of faith.

When it comes to seeing in the Bible a *confirmation* of any scientific theory, however, he should proceed very cautiously, bearing in mind that modern scholarship in the field of exegetical research is not directed towards an explicit concordance between science and Sacred Scripture. He should, it goes without saying, guard against the latent heresy contained in all this and reflected in the title of the *Coronet* article, viz., that science can ever *prove* the story of creation. As to the relations between Sacred Scripture and the scientific theories sketched in this paper, it would seem that he could take either of two positions. The first would be to maintain the likelihood of an historical event in accordance with modern scientific theories, and to hold that the account in Genesis can be interpreted adequately without rejecting such an event. The second would be to maintain the likelihood of an historical event according to these theories, and to hold that the *details* of this event as described by modern science are actually indicated in the *particular words and descriptions* used by the inspired writer of Genesis. Of these, the first position is safer at the present state of the question, since the exegesis of verses is not tied down to particular scientific theories. As to the second, there is no inherent repugnance in God's inspiring Moses to describe "the beginning" anthropomorphically, and at the same time to give an accurate description of events as they did happen. In fact, from an *a priori* point of view, this would seem most proper, and in accord with the mind of the Church on the historicity of Genesis. But at the present time, neither physical nor exegetical science seem to be able to justify the second position with any degree of certitude. It is possible, but possibility does not make for fact. *A posse ad esse non valet illatio*. Thus, we would favor the first position, at the same time keeping an open mind on the question, because this field of knowledge is one that is alive. As the Holy Father has recently stated in *Humani Generis*, there *can* be discussion in this field; still, the sovereign Pontiff cautioned that research and discussion should be on the part of men experienced in science and exegesis, and that great care must be exercised where there is a question of hypotheses—which is obviously the case here.

Under the impetus of *Humani Generis*, the coming years will probably see a greater clarification of the teachings of the first eleven chapters of Genesis. For the present, it would be foolish to read into



the sacred writings any more than the Church's scholars have traditionally seen in them.

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Ed. Note: Since this article was submitted, the Holy Father, in an address to the Pontifical Academy of Science, on November 22, 1951, praised the work of modern science as confirmatory of traditional teachings on the origin of the universe. His Holiness said, in part: "In fact, it would seem that present day science, with one sweeping step back across millions of centuries, has succeeded in bearing witness to that primordial *fiat lux* (let there be light) uttered at a moment when, along with matter, there burst forth from nothing a sea of light and radiation, while particles of chemical elements split and formed into millions of galaxies." Thus the Holy Father added the weight of his authority to the preliminary scientific studies presented in the first part of this paper, and possibly keynoted the trend of future studies on this problem.

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✠ THE REVEREND FERDINAND GASTON LEVEL, O.P. ✠

At St. Raphael's Hospital, New Haven, Connecticut, on March 8, 1952, Father Level passed away as the result of a heart attack he had suffered less than a month before. He was in his seventy-fourth year. His death came two months before he would have celebrated the Golden Jubilee of his ordination to the priesthood on May 24 of this year.

Father Level was born on August 31, 1878, in the city of Boulogne-sur-Mer, Pas-de-Calais, France. He received his early education at the Marist Brothers' School and Immaculate Conception College, both in Boulogne-sur-Mer. As a young man he entered the Order of Preachers at Poitiers, the place of novitiate for the Province of Lyons, and received the habit on May 20, 1897. The Province of Lyons established a House of Studies at Hawthorne, New York, in 1894, and Father Level, as a novice, came to the United States to complete his year of novitiate. He made his Simple Profession at Hawthorne on June 8, 1898, and passed his years of philosophical study in the same house. He was then sent to St. Stephen's Biblical School in Jerusalem for his course in theology. Father Level was ordained a priest in Jerusalem on May 24, 1902, by the Most Reverend Louis Piccardo, Auxiliary to the Latin Patriarch of Jerusalem.

After his ordination, Father Level was assigned to teach at the College of Bartolome de las Casas at Cienfuegos, Cuba. After serving for three years as dean of the college, in 1913, he was named president, besides acting as Vicar Provincial for the Dominican Fathers in Cuba. Returning to his native France, Father Level saw service in World War I; for his outstanding devotion to duty, the French government made him a Knight of the Legion of Honor, a decoration he proudly wore for the rest of his life.

After the war, he was affiliated with the Province of St. Joseph and came to the United States, where his first assignment took him to Aquinas High School in Columbus, Ohio. In 1919 he came east to Providence, Rhode Island, to help found Providence College; he was a member of the first college corporation. At Providence he taught modern languages, and acted as prefect of the Dominican pre-ecclesiastical students resident at the college. Father Level was reassigned to Columbus in

1923, where he served for two years as president of Aquinas High School. In 1925, he returned to Providence College, where for the next fifteen years he was dean of the department of modern languages and Prefect of Dominican Students. Father Level joined the faculty of Albertus Magnus College, New Haven, Connecticut, in 1939, where he was a member of the French department and chaplain of the college; he held these posts at the time of his death. Preparations had been made by his Dominican confrères and his many friends to celebrate his Golden Jubilee in May, but God in His inscrutable wisdom has called Father Level instead to celebrate a greater jubilee in heaven.

Skilled in romance languages, Father Level was kept constantly busy as a translator. He was responsible for the translation into English of many of the writings of the late Archbishop Gillet, former Master General of the Order. An exemplary religious and a devoted scholar, Father Level's splendid endowments of mind and soul made him an ideal superior for the young men taking their college courses preparatory to entering the Dominican novitiate. For over a score of years he was engaged in this most priestly work of helping others in their first steps toward the priesthood. A faithful model of our treasured Dominican ideals of prayer and study, Father Level made a life-long impression upon his students. A whole generation of Dominicans numbering into the hundreds looks back affectionately to their college days under "Père Level," and recognizes the enduring influence of his firm and gentle character.

Father Level's funeral was held at St. Mary's Church, New Haven, on March 11. On the evening before, members of the student body of Albertus Magnus College acted as a guard of honor. The Most Reverend Henry J. O'Brien, Bishop of Hartford, was celebrant of the Pontifical Mass of Requiem. The Right Reverend Monsignor John F. Callahan, V.G., was assistant priest. The Reverends A. D. Frenay, O.P., and W. F. Cassidy, O.P., were deacons of honor to the Bishop. The deacon of the Mass was Rev. J. A. McTigue, O.P., and the subdeacon was Rev. James M. Egan, O.P. The Very Reverend Monsignor John F. Hackett, was master of ceremonies. The eulogy was preached by Rev. Justin McManus, O.P. The delegation of sixty priests attending the Mass was headed by the Right Reverend Monsignori John J. Hayes, Joseph M. Griffin, and Raymond G. La Fontaine. Other delegations were present from the Dominican

Sisters and the administration, faculty, student body and alumnae of Albertus Magnus College. Burial took place in St. Lawrence Cemetery, West Haven, with committal services conducted by Rev. C. W. Sadlier, O.P., of Albertus Magnus College.

*Dominicana* extends sympathy to Father Level's sister, Madame Louise Siame of Boulogne-sur-Mer, France, and to his other relatives in France, to the Dominican Sisters of Albertus Magnus College, and to Father's many friends. *May he rest in peace.*



#### THE VERY REVEREND

✠ ARTHUR LAURENCE McMAHON, O.P., S.T.M. ✠

Death came to one of the most distinguished Dominicans in the history of the Order in America, when Father Arthur Laurence McMahon passed away on May 8, 1952. Father McMahon died at St. Raphael's Hospital, New Haven, Connecticut, after a long illness. He was in his eighty-ninth year; at the time of his death he was the oldest member of St. Joseph's Province. Father McMahon died four months before he would have celebrated the Diamond Jubilee of his ordination to the priesthood. On September 11 of this year he would have been sixty years a priest.

Father McMahon was born at Waterbury, Connecticut, on September 14, 1863. He received his elementary and high school education in the Waterbury public schools. Before entering the Order, he was engaged in business for some years, holding the position of bookkeeper in a bank. At St. Rose Priory, Springfield, Kentucky, on August 4, 1887, he was received into the Order of Preachers as a novice, and a year later he made his Profession. He began his study of philosophy at St. Joseph's Priory, Somerset, Ohio; but he left

for Europe in 1890 to continue his studies at Louvain, Belgium. Father McMahon was ordained to the priesthood on September 11, 1892, in the Jesuit Church at Louvain, by the Right Reverend John B. DeCroliere, Bishop of Namur, Belgium.

He remained at Louvain while studying theology until 1894. In that year he went to the Dominican House of Studies, Vienna, Austria, where he completed his theological course; here he received the Lectorate in Sacred Theology in 1895. The next two years were spent at the Dominican Biblical School of St. Stephen in Jerusalem. Father McMahon was the first American Dominican to be trained at this renowned institute; at St. Stephen's he studied under the illustrious Scripture scholar, Father M. J. Lagrange, O.P., making many scientific expeditions to landmarks in biblical history.

Returning from Europe, he was assigned to St. Joseph's Priory in Somerset for the next eight years as a professor of theological and scriptural subjects. During part of this time he acted as Master of Students. In 1905, he became Subprior of the newly-erected Convent of the Immaculate Conception, Washington, D. C., continuing his professorial duties in the same fields. In 1907, he journeyed to Viterbo, Italy, as Definitor to the General Chapter and acted as General Secretary of the Chapter. He then went to Rome where he successfully passed the examination "ad gradus" for the Baccalaureate in Sacred Theology.

Soon after his return to the United States, Father McMahon received his assignment to the scene of his greatest work, when he was appointed Vicar General of the Dominican Congregation of California. Five years later the Master General raised the Vicariate to the status of a Province. Father McMahon became the first Provincial of the Province of the Holy Name of Jesus, which extends from the Rocky Mountains to the Pacific. For seventeen years he guided the fortunes of the new Province as Provincial, turning his remarkable energies towards the building of residences, schools and churches, among which the most notable is the magnificent Church of St. Dominic, San Francisco, said to be the first pure gothic church erected on the Pacific coast. An eminent scholar himself, he set high standards for the students in the Province, and sent many young Dominicans to Europe for specialized training.

In 1913 he became Master of Sacred Theology, and on February 28, 1915, at a ceremony in St. Dominic's Church, San Francisco, he was formally invested with the insignia of his office by the Very Reverend Louis Theissling, O.P., Visitor General, who was soon to become Master General of the Order. In the same year he was

appointed to the Commission for the Examination of the Clergy of the Archdiocese of San Francisco. In August, 1916, he was once again Secretary to a General Chapter, this time in Fribourg, Switzerland. He attended the General Chapter at Rome in 1924 and at Ocagna in 1926. At Ocagna Father McMahon was the only American Dominican appointed to the Commission organized for the guidance of the revision of the Dominican Constitutions; in 1928 he worked on this Commission at the Generalitia in Rome.

Returning to St. Joseph's Province in 1929, he assumed the duties of Procurator and Master of Lay Brothers at the Dominican House of Studies in Washington. While there, he co-operated in founding *The Thomist*, the theological quarterly published by the Dominican Fathers of St. Joseph's Province. In 1939 he left Washington for St. Mary's Priory in New Haven, Connecticut, where he remained until his death. During these last years of his life he was still very active, despite his advanced age. At St. Mary's he helped in the parochial ministry to the extent that his health and strength would allow. As a Father of the Province and member of the Provincial Council, he assisted in the governance and administration of St. Joseph's Province over a broad span of years. He showed himself constantly interested in the well-being and progress of the Province; just a few months before his death, he participated actively in the Provincial Chapter at Washington.

On September 10, 1942, Father McMahon's Golden Jubilee was celebrated with great festivity at St. Mary's Church in New Haven. In the presence of two bishops and an immense gathering of Dominican and diocesan clergy, Father McMahon commemorated his fifty years in the priesthood by offering a Solemn Mass of Thanksgiving. On that occasion, there were manifold testimonies of the high regard in which he was held by all. Dignitaries of Church and state hailed him as a model priest, and his brethren in the Order saluted him as a faithful exemplar of our Dominican heritage. The record of his achievements as professor, superior, and administrator filled many columns in the New Haven newspapers. His host of friends and admirers were looking forward to an even more jubilant observance of his sixtieth anniversary in the priesthood, but his death, so near to this extraordinary event, cut short their plans. Father McMahon would have been the third Dominican in the history of St. Joseph's Province to be blessed with the privilege of celebrating the Diamond Jubilee of his Ordination.

On May 12, a Solemn Mass of Requiem was offered at St. Mary's Church, New Haven, Connecticut. The celebrant was the

Very Rev. V. R. Burnell, O.P., Prior of St. Mary's; the Very Rev. W. D. Marrin, O.P., Prior of St. Vincent Ferrer's in New York, was deacon; the Very Rev. J. J. McLarney, O.P., Prior of St. Joseph's in Somerset, Ohio, was subdeacon. The acolytes were the Reverends J. M. Sweeney, O.P., and R. D. Reilly, O.P. The eulogy was delivered by the Very Rev. J. R. Slavin, O.P., President of Providence College. Present in the sanctuary was the Right Rev. Monsignor Joseph M. Griffin, of Meriden, representing the Bishop of Hartford. Burial took place in the Dominican plot in St. Lawrence Cemetery, West Haven, where Father Burnell conducted the ceremonies at the grave.

*Dominicana* offers sympathy to Father McMahon's sister, and to his relatives and friends. *May his noble soul rest in peace!*



✠ THE REVEREND JOSEPH LOUIS PASTORELLI, O.P. ✠

Father Pastorelli died on May 20, 1952, at St. Joseph's Home, Clayton, Delaware. Although he had been in all health for more than a decade, death came suddenly. He was sixty-eight years of age.

Father Pastorelli was born in Boston, on January 23, 1884. He attended Skinner and Brimmer Schools in Boston, and Boston English High School. He then continued his education at Boston College. On Christmas Day, 1903, he began his novitiate at St. Rose Priory, Springfield, Kentucky, and a year later he made his Profession in the Order of Preachers. He took his courses in philosophy and theology at the Dominican House of Studies, Washington, D. C., and was ordained to the priesthood on June 24, 1910, in the Chapel of Caldwell Hall at the Catholic University of America, by the Most Reverend Owen B. Corrigan, Auxiliary Bishop of Baltimore.

After his ordination, Father Pastorelli was first assigned to Aquinas High School, Columbus, Ohio. Between the years 1912 and 1917 he acquired a splendid reputation as a teacher. During the first World War, he served as a chaplain in the Marine Corps, and was

stationed at the Marine Barracks in Quantico, Virginia. As a military chaplain, he acquitted himself admirably, and drew high praise for his devotion to duty, especially during the frightful influenza epidemic which swept Quantico.

In 1919, he began the first of three terms as Pastor of St. Peter's Church, Memphis, Tennessee. During his years in Memphis widespread attention was drawn to his pastoral work when he converted General Luke E. Wright, Secretary of War in the Cabinets of Presidents Roosevelt and Taft, Governor General of the Philippines, and first Ambassador of the United States to Japan. After nine years in Memphis, he went to St. Raymond's Church, Providence, Rhode Island, where he began three more terms as Pastor in 1928. He celebrated the Silver Jubilee of his Ordination at St. Raymond's on June 23, 1935, offering a Solemn Mass of Thanksgiving in the presence of the Bishop of Providence and a great congregation of his fellow Dominicans and parishioners who gathered to felicitate him on this joyous occasion. Upon the completion of his third term as Pastor, Father Pastorelli remained at St. Raymond's to assist in the parochial ministry. His health soon began to decline, and for several years illness forced him to live outside the foundations of the Province. During the last few years of his life he worked at St. Pius' Priory in Providence. At the time of his death, he was assigned to St. Stephen's Priory, Dover, Massachusetts.

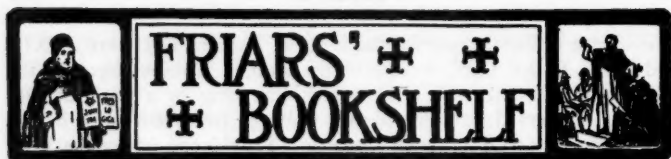
Father Pastorelli won national fame by his heroic activity in the horrible Cocoanut Grove fire in Boston on the night of November 28, 1942, in which about five hundred persons lost their lives. He was the famous "unknown priest" referred to in the newspaper accounts. When the fire broke out he was at his sister's home near the scene of the conflagration, and he was among the first to arrive, administering conditional absolution within minutes of the first alarm. He tried repeatedly to enter the building, but the flames drove him back; he then climbed partly through a window and administered general absolution. He later helped to carry out the bodies, and when the fire was out, he entered the structure to give what aid he could. After the ordeal he was taken to St. Elizabeth's Hospital, where he recovered from exhaustion, exposure, and smoke inhalation.

On May 24, Father Pastorelli's funeral was held at St. Pius' Church in Providence, where a Solemn Mass of Requiem was offered by his brother, the Very Rev. Louis Pastorelli, S.S.J. The deacon was the Very Rev. J. F. Monroe, O.P., Prior of St. Stephen's, Dover, Massachusetts; the subdeacon was the Rev. J. R. Dooley, O.P., of St. Pius' Priory. The Rev. D. B. McCarthy, O.P., Vice President of



Providence College, preached the sermon. Fathers J. J. Duffy, O.P., and M. J. James, O.P., were acolytes. Father Monroe imparted the final absolution after the Mass, which was sung by a choir of Dominican Fathers from Providence College. Interment was in the Dominican Plot in St. Francis Cemetery, Providence, where the Very Rev. P. J. Conaty, O.P., Prior of St. Pius', conducted the ceremonies at the grave.

To Father Pastorelli's brother and sisters, and to all his relatives and friends, *Dominicana* offers heartfelt condolences. *May he rest in peace.*



**Satan.** Edited by Father Bruno de Jesus-Marie, O.C.D. New York, Sheed and Ward, 1952. pp. 506. \$5.50.

An old saying—"You can't tell a book by its cover."—does not hold in this particular instance (if you choose to glance at the now famous jacket by Van Romberg). It looks like the devil and the book is all about him. The title, "Satan Self-Beastialized" is well suited to the grotesque and fantastic monstrosity which has received a repulsive response from many critics. Because it was hated so much the publishers produced another more conservative design, but the present edition has both jackets, either of which may be disposed of according to the sensibilities of the reader. Seldom do covers get a review, but this one deserves a special mention.

Although a number of articles have been deleted from the original French edition of *Etudes Carmelitaines* on which this volume is based, a like number have been added to the American version, the most outstanding of which is "The Devil Himself" by the late Father Walter Farrell, O.P. In this respect we believe the English edition excels the original. The vivid depiction of Lucifer, the bearer of light become the prince of darkness, flowing from the pen of a master of the teachings of the Angelic Doctor, affords a profound yet clear analysis of the "adversary of mankind" which will lead the reader to a better understanding of who and what the devil really is.

The scope of the thirty Essays in the book ranges from the theological discussion of the existence and nature of Satan and evil to the psychological consideration of demonic possession and witchcraft. The vast amount of material available on the psychological aspects of demonism is too extensive to be comprehensively treated here. This section, however, provides an enlightening and interesting exposition of possession, diabolism and the proposed place of psychiatric treatment where there is no case of direct "interference" by the devil.

Excerpts from various literary works bring to light the effective devices authors have employed to demonstrate the diabolical presence down through the centuries. Striking illustrations arrest the attention of the reader all through the book and the section on art itself is instructive. Beginning with the philosophical concepts of evil in early

pagan civilizations and their consequent effect on the representation of the "evil one," the evolution of the portrayal of the devil in art is traced from the angelic devil of early Christianity to the modern abstractions such as Dali's "Temptation of Saint Anthony."

A galaxy of experts in their respective fields has made this book an outstanding one. It is spiritual in tone, scholarly in research, and with the exception of a few unduly technical articles, fascinating in presentation.

A.J.D.

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**St. Benedict Joseph Labre.** By Agnes De La Gorce. Translated by Rosemary Sheed. New York, Sheed & Ward, 1952. pp. 213. \$3.00.

In the eighteenth century Europe was swarming with beggars. They travelled in little bands, rude, ungrateful, sometimes mischievous to say the least. In those days the words of Christ, "the poor you always have with you" were well understood; though frequently understanding was tinged with bitterness in the minds of those who were badgered by these mendicant bands. They were "tramps . . . lazy good for nothings" who refused to earn their bread by the sweat of their brow and so lived off the rich and poor, city and country folk alike.

Yet often in these little bands, although he sometimes travelled alone, there was one who was different from the rest. He was among them but was not one of them. He was a beggar, but more than that—he was a beggar-pilgrim! To cover the length and breadth of Europe visiting shrines and begging for food along the way may seem a pointless, vagabond existence. But to Benedict Joseph Labre it was a singular vocation, yet as real as that of the priest, the lawyer, the farmer. God was asking him to leave a humble yet comfortable home, to forget marriage, any kind of worldly success, friendship, pleasure, peace; to dress raggedly, be eaten by vermin, constantly on the road, experiencing hunger. To many it seemed a lot of nonsense. Even in our own day it is hard to take.

But to be a saint is not to be ordinary, and Benedict Joseph Labre was not an ordinary man. His was a life of constant humiliation. "Poor, begging, lost to the world" is the author's description of him. His life story is vivid, moving, and compelling. It loses none of its vitality in Rosemary Sheed's capable translation from the original French edition.

J.F.

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**Christ in the Liturgy.** By Dom Illtyd Trethowan. New York, Sheed & Ward, 1952. pp. x, 150. \$2.50.

At some future date when Sheed & Ward decide to publish an

anthology on the Liturgy, they might select three beautiful chapters from this work: The Christmas Cycle; The Paschal Cycle; Pentecost. Except for a few other occasional passages the work is insipid.

Perhaps the author wished to avoid this criticism by acknowledging in his preface that "it is inevitably 'scrappy.'" He compiled the work from lectures, to satisfy Catholics who wish to extend their knowledge of the Liturgy beyond the brief notes found in missals and who do not feel prepared to cope with larger volumes. Why the avid beginner will be interested in the distinction of *natura naturata* and *Natura naturans* (page 7) is hard to grasp. In Chapter Two, liturgical infants learn that the dogmatic beauty of our centuries old Liturgy is enhanced if surrounded by the misty halo of the theological opinion of Scotus that the Incarnation would have taken place even if Adam had not sinned. In discussing the problem the author places himself in a curious self-contrariety. "I do not propose to set out the arguments of Scotus over against of St. Thomas nor do I even wish to recommend them" (p. 21). And yet on the next page, "I hope I am not being unfair to the Thomist case. It is difficult to give a fair treatment of a case which one does not accept" (p. 22). Certainly this emotional solution is futile, for Christ will never be made to live in His Liturgy if the Liturgy is not constantly grounded on dogmatic facts.

Chapter Three on the Sacrifice of the Mass is in a sad state of confusion. One of the favorite themes of the author, a Benedictine monk of Downside Abbey, is that theological disputes should be brought down to the people. So with one stroke of the pen he couples an explanation of the nature of Christian sacrifice with a statement of opinions that might be found in the *status quaestionis* of a formal scholastic disputation. Since it is not meant for the erudite, it is scarcely worth the effort to follow the labyrinthine way.

Chapters Four and Five are an interesting interlude. They give a brief historical summary of the development of the Synaxis, Offertory, and Canon. The term *Synaxis* is being popularized by the liturgical élite to designate the Mass of the Catechumens, in order to emphasize the continuity of this part of Christian worship with the services of the Jewish synagogue.

The Epilogue is entitled Christian Perfection and Intellectualism. Again the problem has to be solved (?) by recourse to theological controversy. Writing about the nature of the Beatific Vision, Dom Trethowan points out that while "St. Thomas is contradicted by Scotus . . . it is hard to believe that there can be any fundamental difference here, for Scotus, although his general line of thinking is decidedly different from St. Thomas', is surely talking about the same

thing. . . ." (p. 137). Could one pay either theologian a greater insult? Finally, we discover that to save the Liturgy and a correct intellectual life, the whole of Thomism must crumble. In explaining his stand, the author acknowledges that he must be brief, "but it may be a sufficient pointer to suggest the view that sensation itself—human sensation that is . . .—is intellectual. I can claim the support of other Catholic philosophers for rejecting the clear-cut distinction between intellection and sensation which you will find in the Thomist manuals . . . we have not two distinct powers of awareness, but only one" (p. 146). Since this philosophical liturgist prefers to argue from authority here, it should be sufficient to point out that the Twenty-four Thomistic theses, the official Catholic Philosophy proposed by Rome, definitely call for a *per se* distinction (cf. th. 17). It is at the heart of Thomism and all sound thought.

Since the distinction of intellect and sense is evident to the human intellect by its natural power, it seems apt to remind Dom Illtyd of St. Thomas' famous lines on the subject of the unity of the intellect: "Behold our refutation of the error. It is not based on documents of faith, but on the reasons and statements of the philosophers themselves. If then anyone there be who, boastfully taking pride in his supposed wisdom, wishes to challenge what we have written, let him not do it in some corner nor before children who are powerless to decide on such difficult matters. Let him reply openly, if he dare. He shall find me there confronting him, and not only my negligible self, but many another whose study is truth. We shall do battle with errors or bring him a cure to his ignorance" (*De Unitate Intellectus*, last paragraph).

It is hard to see how any beginner who wishes to know more about the Liturgy can be interested in this work as a sourcebook. To be sure, this book, with its beautiful title, was written for Catholics who are yet babes in regard to the Liturgy, but there seems to be poison in the meat the author is forcing on those who should be fed milk.

A.G.

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**God In Our Daily Life.** By Hilda C. Graef. Westminster, Md., Newman Press, 1951. pp. 225. \$3.25.

Our Holy Father, in his recent call to Rome and the world for a Mighty Reawakening, assigned three causes for the terrible sickness of the world today. He did not place the blame on a Hitler, a Mussolini, or a Stalin. The blame fell on us, his own children, the children of light, for our lethargy of spirit, weakness of will and coldness of heart.

If our spirit is to be revitalized, our will strengthened and our heart inflamed, it must be through the action of God in our daily life.

Miss Graef presents us with a timely, practical, and sound guide for bringing the power of God into play in our daily lives. The book is written to fill the needs of the everyday Catholic, the housewife, the working man, the student or the office girl. The author, in pointing out the road to sanctification adheres to the traditional methods within the reach of all. Her work explodes the myth that the spiritual life is only for religious. The theme tracing its way from cover to cover is that holiness should be a normal development of everyday Catholic living. Common sense is portrayed as a basic need in our quest for a closer union with God. Those seeking the extraordinary or abnormal in their spiritual life will find no encouragement in this latest work of Miss Graef.

The book is divided into three parts with an epilogue. The first part treats of our everyday life with its basic needs. In this section the fundamental activities of everyday living, such as, work and recreation, joy and suffering, are given their proper place in the true Christian life. The second part treats of prayer and penance. This section includes advice on spiritual direction, spiritual reading, recollection, and prayer itself. The theological virtues and the gifts of the Holy Ghost, and their place in our everyday life, are presented in a manner within the grasp of all. The third part treats of Praying with the Church. Here we follow Holy Mother Church, ever solicitous for the salvation of her children, through the liturgical year of joys and sorrows to the very bosom of the Trinity, our true home.

We recommend *God in Our Daily Life* to all those who are endeavoring to live their daily life in God. Miss Graef, closely following the masters and constantly referring to them, presents the framework for a normal, happy, healthy, and holy life. Her work is written in a contemporary style which will appeal to all. Common sense is the keynote. The common, ordinary, everyday life of the average workaday Catholic, with sound sense applied to it, is the way to holiness and heaven for the majority. *God in Our Daily Life* should be an excellent guide along the way, pointing out the means, avoiding the pitfalls, and ever urging us on to the end for which we were made: union with God.

C.A.F.

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**The Seminarian At His Prie-Dieu.** By Robert Nash, S.J. Westminster, Md., The Newman Press, 1951. pp. 312. \$3.50.

Father Nash tells us in his introduction: "the only reason for this

book at all is to help those young men, so loved by the divine Master, to taste and see for themselves how sweet He is, how condescending is His love, how swift is His response to the soul that begins to thirst for the water that He alone can give."

The author of "The Priest At His Prie-Dieu" and "The Nun at Her Prie-Dieu" would have the seminarian attain to a quasi-experimental knowledge of Christ through prayer. He seeks to eliminate the situation wherein Christ "can be remote, too, from the seminarian and later from the priest. There is intellectual belief in His divinity. We know the arguments and all the answers to the objections. We carry off prizes and distinctions and degrees in theology, and remain, or can remain, in ignorance of the science of the saints."

Unless the seminarian gains this quasi-experimental knowledge, he will not stand up before the chilling or, perhaps, heated opposition he may meet in the priesthood. In Father Nash's words, he will wilt when "assured in a patronizing tone that he will 'learn sense' when he is a year or two ordained, by which prophetic utterance it is foretold that he will settle down in a rut and abandon all initiative."

We have a prejudice against meditation books, generally speaking. The gospels and epistles were intended by God to inspire each of us. It is better to receive first-hand the wisdom of God than to receive that wisdom as meditated by the mind of another. However, it remains true that many do not seem to be able to "take and eat" without guidance. They need someone to show them in a practical way to meditate. Father Nash does that in his introduction.

There follow thirty-eight meditations, examples of what the author prescribes in his introduction. Each meditation follows a fixed form. There is 1) a preparatory prayer; 2) the setting, or scene that is the basis of the meditation; 3) the fruit intended to accrue from the meditation; 4) the development of three or four points; 5) a summary of these three or four points; and finally, 6) the tessera, a literary tag that sums up the whole meditation.

The meditations are, of course, apropos for the seminarian. Many of them were originally intended as retreat conferences for seminarians. They have substance, the substance of the epistles and gospels, and are well related to the every-day life of levites.

Some may object that the meditations are too restrictive—the steps too formalized. For those who are naturally contemplative that would be true. Some may complain that all the meditations are based on imaginary scenes, in the Ignatian manner, while there are other ways to meditate. Again, that is true. However, the point is that Father Nash wishes the seminarian to learn at least one way to approach God



through mental prayer, and he advocates a method that has led many to sanctity.

This latest volume of Father Nash should prove helpful to any beginner. Certainly seminarians will find the book inspirational for it skillfully applies the gospels and the epistles to the problems of their daily life.

V.M.R.

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**St. Bernard on the Love of God.** Translated by Rev. Terence L. Connolly, S.J. Westminster, Md., The Newman Press, 1951. pp. xii, 259. \$2.75.

This book, first published in 1937, is the work of one of the great Doctors of the Church, St. Bernard. A Doctor of the Church is a man eminent in learning and orthodoxy, possessed of a high degree of sanctity, and declared as such by the Church herself. Who, then, would be better qualified to treat of so specialized a subject as the Love of God than a Doctor like Bernard?

The book, although entitled "On the Love of God," treats of this work of St. Bernard in but 65 of its pages. The remaining 167 pages contain fragments from St. Bernard's Sermons on the Cantic of Canticles. The first section of the book treats of the motives which should impel us to love God; the degrees and perfections of love of God; and finally a brief summary of the degrees of love. All fifteen chapters of this first section are quite short and thus lend themselves to the daily spiritual reading of those who find long, involved chapters tedious.

The second section of the book is composed of fragments of sermons of St. Bernard on the Cantic of Canticles. The chapters represent compilations of various sections taken from sermons on the Cantic of Canticles and grouped according to the point of which they treat. The references indicate the sermons from which the selections have been taken and also the section of each particular sermon according to the redaction entitled "Fragments from a Fragment," done by Coventry Patmore and his wife. The last twenty-six pages of the book contain a set of excellent notes for each of the two treatises.

Father Connolly has indeed done us a service in translating the original work of St. Bernard which has long been a classic on the subject. His translation has been done with the same artistic sense and sound judgment manifested in his standard edition of the works of Francis Thomson. Let us hope he doesn't stop here.

R.M.G.



**The Letters of Saint Athanasius Concerning the Holy Spirit.** Translation by C.R.B. Shapland. New York, Philosophical Library, 1951. pp. 204. \$6.00.

St. Augustine, speaking about the Trinity, said, "Nowhere is error more harmful, the quest more toilsome, and the finding more fruitful." Consequently, the works of the Fathers concerning this mystery are most valuable to any theologian. The very depth of this mystery, concerning as it does the intimate life of God, demands that we follow in the footsteps of authority. There is every reason, therefore, to thank Mr. Shapland for this first translation of St. Athanasius' letters on the Holy Spirit.

These letters are a rebuke to those called the *Tropici* or the *Pneumatomachi* who held that the Holy Spirit was a creature. Although the letters are principally directed against this heresy, the true doctrine of the other Two Persons is touched upon by reason of the nature of the Trinity. Fundamentally, what the *Tropici* were denying was the unity of the Three Divine Persons in the divine nature. It seems that the unity in the Trinity was a continual stumbling block for the heretics of the East while the heretics of the West directed their efforts against the distinction of Persons. The denial of the "*Filioque*" in the Eastern Church is the remnant of this rebellious spirit against unity. In regard to the procession of the Holy Spirit from the Son as well as the Father, it could not be said that St. Athanasius explicitly held this. Yet there are implicit witnesses to the "*Filioque*" in the first letter.

The value of this work is found chiefly in its exegetical method. St. Athanasius answers the objections of the *Tropici* by explaining and correlating scriptural references. Consequently, he has drawn out a great number of texts from both Testaments and established their relation to the mystery of the Holy Trinity. All this is to the advantage of the theologian who must always check any rational construction against positive revelation in order to avoid error. Because his work has a purely scriptural content, it is safe and sound. Yet for this very reason it is necessarily limited in any penetration of positive doctrine. He will go as far as the expression of the Scriptures bring him and then he holds up the caution of mystery. It would seem he did not approve of any explanation that was expressed in non-scriptural terms. This position is due no doubt to his own personality and to the contemporary abuse of rational concepts in heretical interpretations. His place in the Church was to prepare the way for a fuller penetration of the mystery of the Trinity by holding on to positive doctrine against

the attacks of the heretics. In less dangerous times other doctors would build upon his foundation.

Mr. Shapland presents to his readers more than a smooth translation. The apparatus he has added shows a historical and theological skill as well as literary accomplishment. The aids to the reader include a profuse number of footnotes, indices, outlines, and historical introductions. Mr. Shapland appears to be an Anglican. But evidence of this is found only in the translator's introduction and not in the work itself. C.B.

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**The Stumbling Block.** By Francois Mauriac. New York, Philosophical Library, 1952. pp. iv, 79. \$2.75.

Francois Mauriac wrote this little book with the intention of setting down his thoughts "about the things which have to do with the one thing which is indispensable." Writing about a spiritual state and recording his reactions as a Catholic, M. Mauriac presents some of the "manifest abuses" among worshippers. He is often irritated and embarrassed by those zealots, "the pious Barnums of the Holy Church," who consider faith in quantity rather than in quality.

M. Mauriac argues for a democratic Christianity, a militant Catholicism, and a love for the truth. But how can these things become real without holy preachers of the Word of God? M. Mauriac professes to be unmoved by their efforts. He refers to preachers in this puzzling fashion: "When I hear a holy orator speak forth in eloquence, I wonder whether he really hopes, whether he has any reason for hoping, that souls can be changed from the height of the pulpit; I would like to believe so, but it scarcely seems credible to me! I confess that, for my part, he usually inspires in me nothing but the wish to calm him, and say to him: 'Don't work up a sweat, you'll make yourself ill.'"

Apart from its literary value, *The Stumbling Block* offers little to the reader. In fact, it may be far more dangerous than any of the abuses to which the book calls attention. Many statements concerning the spiritual order lack accuracy of expression. Consequently, this book cannot be recommended to anyone, save the extremely cautious reader. C.H.O'B.

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**Gregorian Chant.** By Marie Pierik. St. Meinrad, Indiana, Grail Publication, 1951. pp. 126. \$3.00.

The name of Marie Pierik is well known in Catholic musical circles through her two previous books: *The Spirit of Gregorian Chant*

and *The Song of the Chant*. Now she has given us a book in which Gregorian Chant is analyzed and studied in the same manner in which she has presented it to her classes during the past three decades. Judging by the book, she has been a most successful teacher.

Pope Pius X imposed upon the people anew the obligation of singing the Ordinary of the Mass: Kyrie, Gloria, Credo, Sanctus, and the Agnus Dei. Marie Pierik has spent a life time doing her share of labor in trying to bring this wish of the Holy Father into reality. Here she has produced a textbook in which the art of interpreting chant has not assumed theoretical airs of a complicated and intricate nature.

The work opens with a brief prologue highlighting Jesus as the first Christian Cantor. Then in the first three chapters are found a history of Gregorian Chant, of the Proper of the Mass, and of the Ordinary. Chapter the Fourth describes and illustrates the neums, gives the pronunciation of Liturgical Latin, outlines a few breathing and vocal exercises, and analyzes the relation of rhythm and interpretation of the verbal and musical text. To illustrate perfectly what she means in a practical way, she closes her work with an analysis of a complete Ordinary with chironomic drawings. This work is recommended to all musicians and to priests who may be encouraged to start congregational singing through this review of the rules on Chant.

A.G.

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**The Children of LaSalette.** By Mary Fabian Windeatt. St. Meinrad, Indiana, Grail Publication, 1951. pp. 187. \$2.50.

*The Children of LaSalette* is a strong and beautiful story, which was enacted in 1846. Our Lady appeared to two children at La Salette, in the diocese of Grenoble, France. She told them of her weariness in restraining the avenging hand of her Son, set to strike a sinful humanity. She was weeping when she said to them: "Come near, my children. And don't be afraid. I am here to tell you great news. If my people do not submit, I shall be forced to let go the hand of my Son. It is so strong, so heavy, that I can no longer withhold it. How long a time have I suffered for you! . . . Six days have I given you to labor, the seventh day I have kept for myself, and they will not give it to me. Those who drive the carts cannot swear without introducing the name of my Son. These are two things which make the hand of my Son so heavy."

At the time, the apparition of La Salette caused considerable commotion in France and thousands flocked there. Eventually, a beautiful basilica was erected and it has been the scene of countless miracles.

But the world did not heed the warnings. Our Lady of La Salette, acting as an intermediary to assuage the griefs of her erring children and to enlighten their terrifying darkness, gave us her truly maternal counsel and hope surged up in the heart of this twentieth century. She warned us to amend our life and to do penance. But she had to repeat this message at Lourdes and Fatima!

This book, relating the true story of LaSalette, is by an author who knows her subject thoroughly and has the ability to write in an interesting fashion. It is divided into thirty-four short chapters with seventeen illustrations by Gedge Harmon, which add to the attractiveness of the volume. It is a book which can be recommended to all, but should prove especially appealing to children.

Ch.E.N.

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**S. Thomae Aquinatis Super Evangelium S. Matthaei Lectura.** Editio V revisa, cura P. Raphaelis Cai, O.P. Romae, Marietti, 1951. pp. x, 429.

The House of Marietti continues its project of presenting newly corrected and semi-critical editions of the works of St. Thomas in manual form. This is the first of the Scriptural works.

Little needs to be said about the commentary itself. All but 16 verses of the whole Gospel are commented upon by St. Thomas in the manner of the theology professors of the thirteenth century. First he gives the words of St. Matthew, a chapter at a time; then he divides the whole chapter into logical sections; and finally proceeds to an explanation of the whole chapter, verse by verse, according to the division given. Much of his commentary is taken from other places in Scripture, from the great Fathers, Doctors, and ecclesiastical writers of previous centuries. It is interesting to note that the greatest number of citations are from St. Augustine, St. John Chrysostom and St. Jerome, in that order.

The present edition has many advantages over its predecessors. In the preface, the editor, Father Cai, O.P., takes up the question of the authenticity of this work, and shows that it is really not a work that St. Thomas wrote personally or even corrected. Rather it is what is called a *reportatio*, that is, the reproduction of the notes of a student who took down carefully everything that he heard from the lips of St. Thomas in his classes. Being a student's set of notes, it naturally labors under a few defects, but taking the work as a whole these are very few indeed. Sometimes the first person singular or the imperative is used, so that one might imagine he were sitting at the feet of the Master of the Sacred Page, listening to the lecture in person. Although this is not

primarily a critical edition, Father Cai has nevertheless made certain changes and has inserted the Vulgate text of the Scriptural citations. By far the best feature of this edition is the numbering of all the sections, 2469 in all, which makes for very easy reference throughout.

Several indices also help to make this a valuable reference work. The Index of Authors contains the names of over 75 different authors whose works are cited by St. Thomas and under each one is given the exact place or places where they are to be found in the Commentary. The Index of Subjects also refers to the numbered sections in the Commentary. The Index of Gospels lists 40 Sundays and 73 feast days, from the Roman Missal, whose Gospel is explained by St. Thomas in this work.

M.J.D.

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**Quaestiones Selectae ex Epistulis S. Pauli.** F. Ceuppens, O.P. Turin, Marietti, 1951. pp. ix, 234.

Theologians should need no introduction to the work of Father Ceuppens. All of his recent books have been ordered primarily to theology. This one, penetrating and exposing the sacred doctrine underlying some of the great Epistles of St. Paul, is specifically intended for the use of students pursuing theological studies.

Father Ceuppens begins with a brief introduction treating of the life of St. Paul, the nature of an Epistle, and the manner of Jewish life outside of Jerusalem. This is followed by a resumé of the journeys of St. Paul, into which are neatly woven the dates, places, and purposes of the various Epistles, together with a short summary of each. In this section there is also a brief treatment of some of the problems of special introduction.

Starting with the Epistle to the Romans, Father Ceuppens treats of four problems: the knowability of God from nature (ch. 1), justification by faith (ch. 3), original sin (ch. 5), and the gratuity of predestination to glory (ch. 8). In developing these Father Ceuppens has followed a very nice order: the argument, a commentary by way of exegesis, and then a summary of the theological content. This procedure is not followed throughout the rest of the work, however, for Father Ceuppens thereafter considers all three together as he goes along. Immediately following the treatise on original sin there is an appendix giving the teaching of Sacred Scripture—taken from Genesis and Romans—on polygenism, with special reference to the recent encyclical, *Humani Generis*.

The rest of the book considers other theological doctrines, but in the manner of a continuous exegesis—the Eucharist (1 Cor. 11),

Charity (1 Cor. 13), Resurrection of the Dead (1 Cor. 15), Union of All in Christ (Eph. 1-3), Christ Redeemer and True God (Col. 1 and 2), Christ, God and Man (Phil. 2), and Christ, Priest Forever (Heb. 5 and 7).

Father Ceuppens has rendered a good service to the cause of solid theology. He insists continually on the importance of individual words, taken in their proper context. His deep penetration and clear exposition give added lustre to the conclusions of theology. In the treatise on predestination, for instance, he shows very wonderfully how St. Paul teaches that God gratuitously predestined men to eternal glory, and not from foreseen merits.

It is true that Father Ceuppens has treated many of these verses in his previous works, but here they are treated more completely and under a new Pauline formality. It is true also that Father Vosté published a work on Pauline studies, but Father Ceuppens has treated different verses for the most part. What has been said of the easy Latin style (*Dominicana*, Sept. 1951) of Father Ceuppens, still holds. Only one disappointing feature mars these works, and that is the inaccurate and incomplete indices.

M.J.D.

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**Sharing the Faith.** By Rev. John A. O'Brien. Huntington, Ind., Our Sunday Visitor Press, 1951. pp. xxix, 246. Paper \$1.00. Bound \$2.50.

This volume "is designed for the laity as well as for religious; indeed, its primary objective is to enlist all the laity in the holy crusade of extending Christ's kingdom in the minds and hearts of men. This means that we must share the precious treasure of our holy Christian faith with those untouched by the saving truths of Christ; hence it is not a matter of proselytizing but of evangelizing—bringing Christ's Gospel to those who know it not" (pg. 1).

The work is a symposium on convert-making, and the ways and means proposed by two dozen experts in this field are inspiring and persuasive. The simplicity of Archbishop Cushing's method was most appealing to this reviewer. Pointing out that there are very few Catholics who do not have at least one close friend who is a non-Catholic, the Archbishop urges each Catholic to choose just one such non-Catholic as a prospective convert and then to pray and work for the individual's conversion. To say that success will be found in seven out of ten cases is not being overly optimistic; for very often, in the case of Catholic and non-Catholic friendships, the latter is attracted by reason of an exemplary life which he very closely links to the faith of his Catholic friend. Few realize that there are thousands of people who are actually

interested in the faith but who, for one reason or another, will not inquire further on their own initiative. They are waiting to be approached on the subject by a member of the Church, preferably a close friend.

This would seem to be one of the best ways for the layman who is not well versed in the more lofty doctrines of his religion; for after he has made the initial contact, his next step is to send the prospective convert to a priest. The other systems or methods discussed are pulpit and street preaching, distribution of literature, and convert classes. Emphasis is placed on the opportunities afforded to qualified lay-Catholics and Catholic organizations such as the Knights of Columbus, whose advertising campaign through the medium of the leading secular magazines has proven itself a highly successful venture. Everything necessary for making converts is contained in this volume; from the literature recommended to be read by the prospective convert to the problems that arise and their solutions. The work might well be called a hand-book for the Catholic Evangelist, since it contains the directions, the "know-how," that are to be used by the reader and, it is hoped, by all Catholics. To merely read the book and forget about it afterwards, therefore, will be a waste of time. Father O'Brien, hoping to avoid such an attitude on the part of the reader, finishes this work with the following exhortation: "HERE ENDS THE READING OF THIS BOOK; NOW FOR THE LIVING OF IT!"

The book represents a movement that is spreading throughout the country and thus far it has been very successful. This is due to the efforts of Catholics, religious and lay, who realize that today especially the primary work of the whole Church is to win the world for Christ. Their work will not go unrewarded, for, "they that instruct many to justice shall shine as stars for all eternity" (Dan. 12:3). The book and the movement should be widely publicized so that all Catholics may take an active part in this Christlike work of saving souls.

M.J.C.

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**God Goes to Murderer's Row.** By Rev. M. Raymond, O.C.S.O. Milwaukee, Bruce Publishing Company, 1951. pp. x, 211. \$3.00.

Two men were striving for the kingdom of God. They both lived in cells, subjected to a life of confinement. Surprisingly enough, each was under a sentence of death. The difference was that one underwent the privations voluntarily; the other, under an obligation imposed by the state. This literally and truthfully is the difference between the author and subject of this biography.



Tom Penney was a no-good, perverse, base creature, deserving of any opprobrium pronounceable by the tongue of man. He travelled the road of the hoodlum and was an honored guest in the various state schools, reformatories, and institutions of a similar nature in the Commonwealth of Kentucky. Not satisfied with this unenviable record, he went on to become an accomplice in the robbery and murder of a nationally famous woman golfer. At last, an irate and vengeful society laid hand on Tom Penney, and sentenced him to his death. Little did "The People" realize the great part they played in this story of salvation. As Tom Penney himself told the Chaplain who escorted him to the Chair: "Father, if I had not gotten into this trouble, I don't believe I would have gone to heaven." Obviously there must be a chasm to be bridged in the story of the killer who becomes a saint. This journey along the road of love is the task set for himself by the author.

Father Raymond is a monk, a Cistercian contemplative. The walls of his monastery shield him from the world. For him, fidelity to the Cistercian way of life has been the voluntarily shouldered death sentence, that is, faithfulness unto death. Paradoxical as it may seem, it is fitting that Father Raymond write the biography of Tom Penney. Penney was a killer, and he led an altogether too-active life. This, however, was only until he had participated in the crime for which his life was made forfeit. By his imprisonment, which was supposed to shield the world from Tom Penney, Tom himself was protected from the world and shown the one upon whom he should rely—his God. From then on, his was truly the life of a contemplative. No longer interested in the things of the world, he sought only God and the things of God. The closest friends he had in his last years were a Catholic priest and two Sisters of Charity.

Father Raymond writes dramatically of his fellow contemplative. The pages of the biography lead us along a *Via Dolorosa* climaxed by the electrocution of this modern-day Dismas who had also "stolen heaven."

In none of his other writings has the true craftsmanship of Father Raymond been so apparent. Father Raymond has previously written of life among the Cistercians, both past and present generations. In this biography, the author works in an entirely different environment and society. Life in a penal institution is the direct antithesis of that in a monastery. Yet not only the physical appearances but even the very spirit of depression which pervades a prison is portrayed with remarkable clarity. We cannot but recommend the book to our readers. Most certainly this story of conversion and sanctity presents a very



readable, enjoyable, and spiritually profitable testimony to the efficacy of Divine Grace.

W.J.D.B.

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**The Weakling and The Enemy.** By Francois Mauriac. Translated from the French by Gerard Hopkins. New York, Pellegrini & Cudahy. pp. 219. \$3.00.

The most recent of Francois Mauriac's writings to reach English readers are two short novels published together in one book: *The Weakling* and *The Enemy*. Both are absorbing, powerful, and dramatic tales of wickedness and depravity, revealing the mastery of fiction which makes Mauriac one of the few outstanding contemporary novelists writing in any language. Both are deeply theological in concept, probing far beneath the surface of things into the recesses of men's minds, leaving them unshielded for judgment in the brilliant light of their eternal destiny. Both are mighty and satisfying dramas, yet both give rise to questions which M. Mauriac leaves quite unanswered.

Despite their similarities, *The Weakling* and *The Enemy* provide a stimulating study in contrasts. *The Weakling* is very much the shorter of the two, and the more recently written; it was published in France just last year. *The Enemy* is a much older work, first appearing in French in 1935.

In *The Weakling*, Mauriac recounts the story of a degenerate family of old French nobility, inbred, withered, comparatively impoverished, totally out of touch with the social changes time has wrought all about them. An unlovely, ill-natured woman out of the ranks of the middle class has married the pitiable scion of petty aristocracy out of love only of his title. No one is prepared to accept her as anything more than the woman she had been born—neither the *Baronne*, her proud and disdainful mother-in-law, nor the country folk around the manor, who eventually grow to scorn her owing to an affair, trivial enough in reality, but magnified into something of great substance by the wagging tongues of the village. Her marriage was an object of horror to her; it was made doubly unbearable by the presence of her awkward, driveling son, the repulsive image of his father. This wretched lad on the verge of adolescence is one of the most vividly drawn characters Mauriac has yet created. The appalling misery in which he passes his days and nights at Cernes in a world of dreams and phantasies ends in bitter tragedy, after his one real chance for happiness vanishes when the Communist schoolteacher refuses to undertake his education for fear of complication with a patrician family

against whose very existence he is ideologically pitted. Told with remarkable economy of words and extremely effective use of symbolism, here is a promenade of melancholy figures all in persistent progress toward decisive tragedy.

*The Weakling* draws its strength from the magnificent portrayal of its characters; but *The Enemy* is not so much the story of the personages themselves, as it is of the forces that mold their souls. It is more the story of what happens to men, than it is of men themselves. The novel is an account of a French widow, deeply imbued with Jansenistic ideas, who raises her two sons in an austere, religious atmosphere, shielding them from every source of contact with the wicked world. The older boy is on his way to the priesthood, but consumed with tuberculosis, he dies while still a seminarian. The younger boy reaches manhood, apparently robust in virtue, yet completely inexperienced in coping with the temptations his mother had never let him know. At the first encounter with the enemy within himself, he loses the battle dismally, and cracking wide apart, yields himself without reserve to the sin he had been so relentlessly taught to hate. His Parisian affair with a loose Irish woman, a former friend of his mother, is described at rather wearying length; the corroding consequences of unrestrained passion are detailed in all their revulsion. Seemingly unable to help himself out of these sinful connections which weigh heavily on his conscience, a grave illness eventually comes to rescue him, bringing a sudden reaction, the sacraments, and his mother. The action moves slowly in many places, with extensive ramblings in a philosophic vein. It is not nearly so perfect a model of fiction as *The Weakling*.

These are two believable narratives about most interesting people; both succeed admirably in keeping the reader's attention rapt as the scenes are relived. They have all the qualities of a successful novel. Yet in each of them there is an unpleasant element of mystery. Novels like these are not written merely to entertain; they are too significant for that. But M. Mauriac's message does not come very clearly through his pages; it is difficult to grasp just what he is trying to say. In *The Enemy* the surrender to passion is too thorough and inevitable for comfort; and the reclamation comes about by chance alone, not by any deliberate act. The whole process of return to grace is sketched briefly and timidly, the author assuring us that he is not capable of portraying a man's actions under grace. It is startling, too, when we realize that the Communists are the only contented and happy people in *The Weakling*. Why this overwhelming preoccupation with vice and weak reflection of virtue? In both novels, religion fails utterly in the lives of those who profess it. There are many possible explanations,

but there is no obvious one. If we did not know so surely that all this came from a Catholic pen, we would wonder exceedingly.

L.K.

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**Leisure the Basis of Culture.** By Joseph Pieper. New York, Pantheon, 1952. pp. 169. \$2.75.

The phraseology "intellectual work" and "intellectual worker" have in a sense been adopted by the Communistic ideology in its death struggle with Christianity. So, Christians must beware lest even their speech betray them. There is only one thing left to do. That is, to return to the old, true distinction between the servile and liberal arts. The difference must be made to live in its true, pristine reality. If all men are forbidden servile works on Sunday, then all have the obligation to perform the liberal arts on that day. There is no one in the Christian scheme of living who should not have time for leisure. Leisure is the basis of culture. Both leisure and culture intrinsically depend on a true, living worship of God. Take religion out of a man's life and you have destroyed leisure and culture, for then man is engaged full time *in work*, fulfilling the needs of the flesh. This is the basic theme of Joseph Pieper's latest opus.

Two separate essays, in the brief, concentrated style typical of the author, are packed into this book of less than 200 pages. The first is on leisure itself. The second is an analysis of what takes place when a person philosophizes. The first essay, *Leisure*, is the easier to read. In many ways it is more important. It represents a valuable source book of material for lecturing, preaching, and just plain thinking. It could well be required reading for every college student.

The second essay, *The Philosophical Act*, deals with the initial interest of the curious mind. When the mind is brought face to face with an event whose cause it does not know, it is left in a state of wonderment. If the experience does not lead to despair of knowing the answer, and the desire for knowledge is thoroughly aroused, man is equipped to set out on the wonderful adventure which hides under the often misconstrued term "philosophy." The teacher who keeps burning within the heart of the poor struggling beginner the desire to know the answer is the successful one. For teachers not naturally gifted with the ability to stimulate student interest this second essay should prove particularly profitable.

These two essays are timely, presenting problems confronting modern man in the educational and cultural areas. Those who treasure culture would do well to manage sufficient "leisure" to read this book.

A.G.

**Quest for Utopia**, an Anthology of Imaginary Societies. By Glenn Negley and J. Max Patrick. New York, Henry Schuman, 1952. pp. ix, 599. \$6.75.

It was St. Thomas More who first coined the word, "Utopia," in 1516. Since that date this word has become well known in the literature of social thought. But St. Thomas More was not the first author to write of an ideal, imaginary society. "According to tradition, Lycurgus, guardian of a king of Sparta who probably lived about the ninth century B.C., drew up an ideal constitution and body of laws for that city" (p. 2052). Xenophon wrote the *Cyropaedia*, or Education and Life of the Perfect King, and Plato left for posterity his famous *Republic*. Plato's masterpiece is considered the fountain-head of all other Utopias.

Utopia is made up of two Greek words which literally mean "no place." The New Standard dictionary describes utopia as "an ideally perfect place, realm, or condition; hence any imaginary region or book describing one." Webster's International defines it as "any place of ideal perfection especially in laws, government, and social conditions; also an impracticable scheme of social regeneration." "Utopia" is currently used, it seems, to designate all impracticable schemes of social betterment. Although the word connotes impossibility, it is not always easy to prove that an ideal is "Utopian." Many inventions, says E. Beirac (*Utopie, Le Grande Encyclopedie*, 31:631), as well as many universal reforms now accepted and adopted were looked upon as *Utopian* by our ancestors.

The compilers of this anthology give three characteristics which distinguish the utopia from other forms of literature or speculation: 1. It is fictional. 2. It describes a particular state or community. 3. Its theme is the political structure of that fictional state or community. For their study they have selected 33 utopias, the greatest percentage of which have been hitherto unavailable. Campanella's *City of the Sun* is newly translated and Cabet's *Icaria* appears in English for the first time. Here too, are the Utopias of H. G. Wells, Robert Burton, Fenelon, Francis Bacon, and part of the *Utopia* of Thomas More. The compilers state in the preface: "What we intend to present here is a representative sample of utopian thought in Western civilization. . . . The critical chapters included in the text are intended to serve the purpose of historical continuity; their brief commentary is as selective and representative as the entire anthology necessarily had to be."

In every collection of Utopias, there are common features which are readily discernible. Many Utopias are reactions to the philosophy

current at the time. All attack social evils. All seek to solve the problem of human happiness. On this latter point, the majority teach that material prosperity is a prime condition. In fact they make earthly happiness their final end since they have either lost, or never had, faith in a future life of eternal happiness with God. Most Utopians are hedonistic. They do not have an adequate concept of human nature, of the effects of original sin and actual sin, and therefore cannot give a correct solution to social evils.

In assessing the value of this book, it is well to point out that just as a river never rises higher than its source, so the contributions of these societal dreamers flow from the basic beliefs, right or wrong, that motivate them in their day-to-day life. Each essay presents the author's answer to the problem of how society can best attain its end; few emphasize that the *temporal* happiness of man consists in promoting the common good.

R.A.

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**Pleased to Meet You.** By John S. Kennedy. New York, Declan X. McMullen, Inc., 1952. pp. 151. \$2.50.

To know one's self is a basic requirement for sanctity regardless of one's state in life. All spiritual writers have stressed it. Many have made it the theme in some of their works. Yet few have succeeded in making a reader see himself as he really is, with all his imperfections and shortcomings, in an easy and pleasant manner. This, I believe, Father Kennedy has accomplished in *Pleased to Meet You*, a collection of short stories and what-might-be-called informal essays.

Such an intention may not be the author's at all since he wrote no introduction or preface. Nevertheless, the contents of the book bear witness to it; even the work's title leads one to this assumption. It might be argued instead that it is the author who is introducing himself to the reader. Some of the stories are personal portrayals of Father Kennedy's experiences with his little nephew, his conversations with non-Catholics, his travels—just to mention a few. From these it is possible to gain an insight on his personality and opinions which might help to dispel some, if not all, of the doubts and fears held by many toward priests.

But I think the average reader will agree that it is himself whom he meets in a more striking manner. He will find that the characters in the individual stories, for the most part, think, speak, and act exactly as he does. Of course, they are not people whom one would really call "bad." But Father Kennedy's presentation will start the reader thinking. How ridiculous it is to ruin one's life by being inconsiderate,

biased, cold-hearted both to God and neighbor . . . but that is just what I have been doing myself!

The stories are brief, each consisting of about four pages; they make good reading for non-Catholics and recent converts. Yet any discerning reader will clearly see himself reflected throughout the book. The meeting is bound to be a pleasant one and very much worthwhile.

J.F.

**Wisdom and Love in Saint Thomas Aquinas.** By Etienne Gilson. Milwaukee, Marquette University Press, 1951. pp. 39, with 15 pages of notes. \$2.00.

This is the Aquinas Lecture of 1951, given under the auspices of the Aristotelian Society of Marquette University, which each year invites a scholar to deliver a lecture in honor of St. Thomas Aquinas on the Sunday nearest that saint's feast day, March 7. This is the second such lecture given by M. Gilson since the inception of the series in 1937.

*Wisdom and Love in Saint Thomas Aquinas* is a simple little essay of thirty-nine pages. It should be read at one sitting. It is an exposition of the relationship of intellect and will in the pursuit of wisdom. Although only the intellect, properly speaking, knows, there is more to knowing than mere intellect: the will enters in too. Truth is never sought for its own sake except the will tend to it as a desirable good. Hence there is a considerable moral aspect to the search for wisdom. The student in whom the speculative virtues have been developed without the parallel development of the moral virtues can never be a true disciple of St. Thomas. *Doctrina debet esse in tranquillitate.*

M. Gilson, a renowned Thomist, unfolds his thought very simply and lucidly, as usual. The only objection this reviewer has to offer is directed against a sentence on page 13: "It is a well known feature of Thomism that, *in it*, the will can command the acts of the intellect." (Italics mine.) This is a curiously detached expression for one who is a thorough-going Thomist. The implication I draw is that Thomists *believe* the will can command the acts of the intellect while certain others, with some validity, deny this. St. Thomas, with that purity that Mr. Gilson finds so beautiful, does not say: "As I look at it, the will can command the acts of the intellect." The intellect is subject to the imperium of the will, and that's that.

P.M.G.

**St. Thomas and the Existence of God: Three Interpretations.** By William Bryar. Chicago, Henry Regnery Company, 1951. pp. xxv and 252. \$5.00.

It would be difficult to name two intellectual disciplines that are more opposed in their historical beginnings and the spirit that motivates them than Logical Positivism and Thomism. Yet here is a study in which the methods of Logical Positivism are applied to a detailed analysis of St. Thomas' first proof for the existence of God. Ostensibly written for those trained in the tradition of Wittgenstein and the *Weiner Kreis*, it shows not only that there need be no open conflict between Thomism and modern logical methods, but even that the latter can be fruitfully employed in clarifying the thought and expression of the Angelic Doctor.

The main part of the treatment is necessarily technical, and will not be understood by those who have no foundation in modern logic. However, the author has explained the general lines of his thought in non-technical language in the Preface, and has similarly summarized his interpretations of the proof in a chapter entitled "General Conclusions." He has also added four Appendices, one dealing with the parallel arguments of St. Thomas in the *Contra Gentiles*, a second on the contemporary thought of Arabian commentators on Aristotle, a third on Salamucha's and Bochenski's use of mathematical logic on the *Contra Gentiles* text, and a final one summarizing various expositions of modern Thomists on the meaning of St. Thomas' terms and textual development. The entire work is tentative and exploratory, with the accent on explication of meaning rather than on actual demonstration, and thus it is radically different from the traditional commentaries on the *prima via*.

Whether or not Mr. Bryar has made a significant contribution to the understanding of St. Thomas' argument from motion cannot be easily ascertained from the first, or even the fifth, reading. Actually the evaluation of his contribution is more a problem for a dissertation than a book review. But there is no doubt that he has opened up new avenues of thought in the study of St. Thomas, and his work merits serious attention among Thomists who are interested in modern logical developments. His publisher is also to be congratulated for undertaking the publication of a work that obviously will not be a "best seller," but nevertheless is a pioneering venture in a new, and difficult, field of interpretative study.

A.W.



**St. Thomas Aquinas Philosophical Texts.** Selected and translated with notes by Thomas Gilby, O.P. Oxford University Press, New York, 1951. pp. xxii, 405. \$3.00.

One who is anxious for a panoramic view of the philosophy of St. Thomas, without resorting to the sketches of it provided by manualists, should be satisfied with this compilation of significant texts translated from the writings of the Angelic Doctor himself. The prospect of a first-hand acquaintance with St. Thomas' thought should prove attractive enough, and could make for him many new friends, even from among those who do not accept the Catholic theology he teaches.

In contrast to those philosophers who give expression to their ideas in assorted essays, trusting their zealous adherents to unscramble them and concatenate them into a coherent and consistent philosophy, St. Thomas set down his whole theology in most orderly and convenient fashion in his *Summa*. Inevitably, a good bit of his philosophy is logically developed there. Consequently Father Gilby has based the order of his presentation of the texts upon the order found in the *Summa*. One might argue that St. Thomas would not have proceeded in that way, were he writing a *summa* of philosophy; the order is, nonetheless, a suitable one. After a preliminary section on science and wisdom, the texts are concerned first with God, then with creation, with human nature, and finally the moral order.

Father Gilby maintains in his preface that the philosophy of St. Thomas should be sought even in his mystical and biblical works. Thus the texts chosen are representative of all of Thomas' works—many have not hitherto been translated into English. The selections vary in length from pithy sentences to stout paragraphs, each contributing a new truth or another phrasing of preceding texts.

The translations are a compromise between a paraphrase and an exact and literal rendering. Sometimes sentences have been transposed; at other times clauses have been omitted to avoid repetition. All this will doubtless curtail its usefulness for the scholar, but may clarify the thought for "beginners," so readily repelled by a too critical or technical translation.

We think that the book particularly answers the plea of historians of philosophy for a synthesis of Thomistic philosophy expressed in Thomas' own words. Moreover it articulates the need for such "text-books" in studying the thought of any philosopher. The day may come when history of philosophy will no longer be the burying-ground for philosophies, but will serve, as it should, as their battle-ground. Father



Gilby has wisely brought St. Thomas himself onto the field to fight his own battle. D.M.N.

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**The Priest in Union with Christ.** By R. P. Garrigou-Lagrange, O.P. Translated by G. W. Shelton, S.T.L. Cork, The Mercier Press Ltd., 1951. pp. xvi, 216. 18s. Westminster, Md., Newman Press, 1952. pp. xvi, 220. \$3.00.

Father Garrigou writes from a wealth of years of assiduous study and deep, loving contemplation. He has been in Rome, at the very heart of Christendom, for nearly a half a century, and it is completely foreign to him to approach a subject with any sort of provincial limitations or narrow-minded preoccupations. His present work is a splendid example of the breadth and profundity characteristic of an outlook rich in the treasures of Thomism and of the living faith within him.

There are three parts: The first lays the dogmatic foundations and consists in a portrayal of the eminent dignity of the Priesthood of Christ, participated also by all of His priests. Part Two describes the interior life of the priest and contains the real heart of the matter. The union of the priest with Christ, Priest and Victim, is beautifully treated in a series of studies and meditations, exalted in spirit and at the same time genuinely practical in import. The author has drawn skillfully on the golden wisdom of the great models of priestly life, with particular emphasis on priests who have labored under modern conditions and have understood and grappled with contemporary problems. Withal, it is the priest's own interior life which is truly "the one thing necessary," and from it alone will his external ministry to souls flow with supernatural force and efficacy. It is, however, the third and last part of the book which discusses in detail the priest's manifold ministry. In this section we are treated to an unusually comprehensive and accurate insight into the various elements which concur in the formation of a Christlike priestly apostolate: in every instance the primacy of grace is unequivocally asserted in the face of secularistic and naturalistic encroachments. Father Garrigou would not allow the sincere priest to be misled. The kingdom of God is man's first and foremost concern, and this kingdom is to be won by supernatural means—all else is to be subordinated to the final goal, which is eternal life.

An excellent bibliography of thoroughly reliable source and reference material is appended to the text. The author evidences a gratifying familiarity with the very best of recent theological and devotional literature on this ever timely and most exalted subject. To the fine contribution on the subject of the spiritual life of the priest and the

perfection required of him, by several French writers, we may add this thoroughly admirable treatise of our own Père Garrigou-Lagrange. The translator is a professor at Oscott College, in England, and deserves our commendation for an unexceptionable piece of translation. This is a book for every priest, for its outlook is universal.

J.P.R.

**Elizabeth Bayley Seton.** By Annabelle M. Melville. New York, Charles Scribner's Sons, 1951. pp. 411. \$4.00.

Elizabeth Bayley Seton was a remarkable woman. Such was the judgment of Archbishop John Carroll, Bishops Cheverus, Maréchal, Sibourd, Flaget, and the priests and laymen who formed the structure of the Church in early America. The reader of Annabelle Melville's life of Mother Seton must come to the same conclusion.

The author begins with a sketch of colonial New York a generation before Elizabeth Seton's own day and carefully traces the background, growth, and development of her eventful life. By a judicious use of reliable sources, particularly the abundant correspondence of Mrs. Seton and her friends, the narrative is unfolded without tedious historical interludes. The text reads smoothly, since historical sources are reserved for the large section of notes at the end of the book.

The events of Elizabeth Seton's life make a very moving story. She was a pious Protestant, a member of a socially prominent family in New York. Mother of five young children, Mrs. Seton faced and survived a terrible crisis when the death of her husband and her subsequent conversion to Catholicism left her destitute of the moral and financial support of her friends. For many years her life was a constant effort to strengthen her newly found faith and, at the same time, to provide for her children. With the help of an ever growing circle of Catholic friends, she was directed to a variety of undertakings before eventually founding the Sisters of Charity.

Elizabeth Bayley Seton was doubly a mother. Till her dying day she worked and planned for her children, at the same time directing and forming the character of her religious institute. It is remarkable that she could expend such energy in both rôles. However, it is as foundress of the Sisters of Charity that she is remembered and venerated to this day. For that work especially God directed her steps and made of her the great glory of the American Church that she is.

Miss Melville's biography of Elizabeth Bayley Seton is the result of serious and thorough historical research, and has all the merits of good history. It is a treat to read such a life without the distraction of multiple pious corollaries. The story is clear enough in itself to portray

the profoundly Christian and genuinely feminine character of Mother Seton.  
W.P.H.

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**The Fatherhood of St. Joseph.** By Joseph Mueller, S.J. Translated by Athanasius Dengler, O.S.B. St. Louis, Mo., B. Herder Book Co., 1952. pp. vii, 238. \$3.50.

The opinion that St. Joseph is the greatest of the saints after Our Lady is becoming daily more commonly held in the Church. The vocation Joseph was called upon to fulfill, like Mary's, was given to him by God Himself through the message of an angel. Following the principle that an exceptional divine mission calls for a corresponding degree of grace, how else can the Church conclude than by promoting the pre-eminence of St. Joseph, chaste spouse of Mary, as the virginal father of Jesus? But the great Saint has not reached this favored place without a struggle. It is in the defense of these great blessings of St. Joseph that Father Mueller has compiled his scholarly and effective theses in *The Fatherhood of St. Joseph*.

In his quest for the truth of the matter, Father Mueller has wisely brought forth the authority and the witness of Holy Scripture. For after all, whatever knowledge we have of St. Joseph's life here on earth, we owe to the inspired accounts. But with regard to the interpretation of these few texts, he relies upon the authority and the experience of tradition in the words of the great Fathers and Doctors of the Church. He devotes considerable space to the doctrines of St. Augustine, St. Thomas Aquinas, St. Albert, and St. Bonaventure. When the author himself does advance his own opinion, he always follows the common teaching of the Church. On the whole, his exposition and defense should effectively convince the doubtful reader of the truth of the prerogatives under discussion.

Father Mueller in his preface expresses the hope that "the work, originally intended for theologians and therefore couched in somewhat technical theological language, may yet be of interest to other educated men and women interested in theological questions." The later chapters of the work, devoted to the cult of St. Joseph, give promise that the author's hope will not be in vain.  
E.G.F.

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**Science and Christian Apologetic.** By E. F. Caldin. London, Blackfriars Publications, 1951. pp. 44. 2/6. (No. 17).

**The Meaning of Existentialism.** By D. J. B. Hawkins, D.D. London, Blackfriars Publications, 1951. pp. 18. 1/6. (No. 18).

The latest Aquinas Papers continue the high standard of those

which have previously appeared. In his Essay, 17th in the series, Professor Caldin sets for himself a profoundly important task, the study of the problem of communication between the Church and the modern mind. Mankind has for a long time been so weaned on a diet of facts, on the inductive method of science, that it is hard for individuals brought up in such an intellectual climate to consider any other method but induction as productive of sound conclusions. Theologians, if they are to interest and convert this audience, must use what they can of the modern respect for science, by showing that Christianity is as worthy of their respect. They have a twofold task: to use rigorous arguments to show that Christian beliefs are true and relevant to modern life, and are not superseded by science; and to present those arguments in ways that can be grasped by people whose minds are attuned to science and not to theology. The difficulty for moderns that theology is almost exclusively deductive in drawing its conclusions from Revelation can be effectively overcome, Professor Caldin believes, by showing that our conclusions are drawn from data established in its own way as rigorously as that of science, and that the method by which the data is handled is valid. The method of theology bears many resemblances to that of science, particularly in the use of interpretation, that is, generalizations about the phenomena proper to both disciplines without exhausting all the particulars, each discipline using interpretation in a manner suited to its own subject matter and purpose. "The methodological approach seems to be a fruitful one in distinguishing and relating the relevant fields of knowledge—science, philosophy, and revelation—and in disentangling the confusions that may lead to unbelief."

Father Hawkins, whose Essay is the 18th, writes in a deft and forceful style. After a passing nod to the French existentialists, he turns his attention to the Germans, chiefly Heidegger and Jaspers, who are less known, perhaps, because of the heavy, labored style in which they write.

One of the characteristic notes of all the existentialist literature is the "abdication of the quest for clearness." Their notions are vague and obscure. This is because, for them, life must be mysterious. To clarify it, to see and to attempt the solution of its problems, is to destroy it. Hence it is difficult to define existentialism, with its Heraclitan dialectic of movement, its deification of what is living, changing, dynamic. It must be viewed, however, as a bitter, anti-intellectual reaction to the thorough-going Platonic essentialism of Kant and Hegel. It has, as a consequence, a singular contempt for "necessity" of prin-

ciple or of being. Both Heidegger and Jaspers have expended mighty efforts to be free of the heritage of Hegel and Kant.

In the works of the existentialists there is manifested a constant theological bias. It is safe to say that at root existentialism is a theological movement. For it is impossible to understand existentialism without appreciating its essentially religious character. It attempts to realign self and reality, seeing in a confused though real manner that this perfect rapprochement must take God into consideration. And it is this anguished search for the Absolute, which can be satisfied only by the Christian doctrine of Divine Providence, and not its notion of the relationship of the self and reality, that will make existentialism an important phenomenon for the historian of twentieth century philosophies.

R.F.C.

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**Praelectiones Metaphysicae.** Introductio in Metaphysicam, De Ente et Ejus Transcendentalibus Proprietatibus. P. Marianus Deandrea, O.P. Romae, Pont. Athenaeum Angelicum, 1951. pp. 301.

In the early pages of his *Commentary on the Metaphysics* of Aristotle St. Thomas notes that "it is not fitting that the wise man be persuaded by others; he should rather urge his science upon others." Father Deandrea, Professor of Philosophy at the famed Angelicum in Rome, has measured up well to this dictum of his master. He has assiduously shunned and effectively avoided the superficial enticements of the modern and neo-Wolfian nature of Ontology and has exposed in brilliant fashion the principles of Metaphysics of the Angelic Doctor.

Before taking up the consideration of being and its transcendental properties, the author devotes over a hundred pages to a lengthy and intellectually satisfying introduction to the nature and method of Metaphysics, and its relation to other sciences, especially Natural Philosophy. Compared to the manualists with whom this reviewer is familiar, whose treatment of the nature of Metaphysics is brief almost to the point of exasperation, this introduction of Father Deandrea is a splendid piece of work and one that all philosophers can read with no little profit. Generously interspersed with texts from Aquinas, it constitutes an authentic statement of the position of St. Thomas on the nature of the *prima philosophia*.

In the major part of his work on being and the transcendentals, the author begins with a treatment of *ens commune* in its extensive and comprehensive application. He goes on to discuss how being is predicated of the diverse subjects that are contained in its extension, and concludes this section with certain consequences of the doctrine he has

explained, especially as regards the manner in which being abstracts from its inferiors.

It is in the following section on analogy that Father Deandrea, in the opinion of this reviewer, surpasses greatly the more famous manualists. His procedure has been to list, in chronological order, the more significant texts of St. Thomas on the nature of analogy together with a commentary on these texts. In these commentaries the author is brief, clear, and incisive. He has the knack of isolating the central theme in each text and of explaining everything else in relation to the cardinal point of the individual text. In discussing what species of analogy obtains when being is predicated of God and the creature, substance and accident, the author holds with Cajetan and against Ferrarriensis that in the texts where Aquinas makes use of this analogy, he is speaking of analogy of attribution or simple proportion, and not using the term in a merely generic sense. While his arguments and documentation from the writings of St. Thomas have a good deal of force, the student would do well to read Father Ramirez (*De analogia secundum doctrinam aristotelico-thomisticam*, Madrid, 1922) and Father Blanche who discusses this problem in the *Revue des Sciences philosophiques et theologiques* (1921) and the *Revue de philosophie* (1923). Finally, the author takes up the question of the conceptual formation of *ens commune* in the human mind. While not questioning the validity of the inclusion of this question in General Metaphysics, we are inclined to think that the problem is treated more properly in the field of Psychology.

The second major section of the work, on the transcendental properties of being, preserves the same sterling qualities as the earlier sections. After a consideration, generic in nature, of the transcendentals, the author devotes considerable space to the treatment of each individually. In particular, his section on the *beautiful* is the most satisfactory we have seen.

Father Deandrea's *Praelectiones* are deserving of the most careful reading by all philosophers, especially Thomists. He has preserved the spirit of Aquinas and the purity of his doctrine. We cannot ask more.  
J.F.C.

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**Christ in the Home.** By Raoul Plus, S.J. New York, Frederick Pustet Company, 1951. pp. 343. \$4.00.

Two years ago, at their annual meeting, the Bishops of the United States formally stated that the danger to family life is "a present danger more fearsome than the atom bomb." As a counter-measure, they recommended family retreats, Cana conferences, courses on

family life in schools and colleges, and study groups concerned with the preparation for family life. They requested that all agencies of public opinion should give constant aid in emphasizing the ideals of family life.

Father Raoul Plus, S.J., in his *Christ In The Home*, has produced a work that fulfills the request of the Bishops in a most charming manner. The marriageable, as well as the married, will be delighted with this book, not only for its unveiling of Christian Marriage in its majestic supernatural setting, but because it is a solid, psychological, guide to a tremendously successful married life. Father Plus points out, that "supernatural love, far from suppressing natural love, makes it more tender, more attentive, more generous; it intensifies the sentiments of affections, esteem, admiration, gratitude, respect, and devotion which constitute the essence of true love."

He presents his plan for achieving this ideal in the form of a series of meditations on a multitude of topics grouped under four general sections; Courtship, Marriage, The Home, and the Training Of Children. His section on imparting sex knowledge to children will be helpful for parents faced with this problem and duty.

It is sad to know that many young couples entering marriage today will never enjoy the happiness of true love because they are tainted with worldly ideas on marriage culled from Hollywood and the press. On the surface, the world praises family life, but at the same time destroys the fundamentals upon which family life rests. Divorce is approved as a cure for family ills; planned parenthood by use of unnatural means is held to be necessary and fashionable. Such views inevitably weaken the sanctity and stability of the marriage bond. Ultimately, they displace the self respect of husband and wife with a relationship of lust which can only lead to mutual disgust. Father Plus strikes at the root of these evils by presenting Marriage in its true light as a sacrament. By aiding the circulation of this book, you can spread the happiness of "Christ In The Home." J.H.M.

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**Saints for Our Times.** By Theodore Maynard. New York, Appleton-Century-Crofts, Inc., 1951. pp. 296. \$3.50.

For many people today, the attainment of sanctity is conceived of as something entirely incompatible with modern life. The false notion still persists that sanctity is an all-absorbing and exclusive business, leaving little or no room for the ordinary tasks of human life. Their contention is that holiness was more easily attainable in the early centuries because men and women in those times found life less complicated, less of an obstacle to the supernatural.



Theodore Maynard in writing this book, "Saints for Our Times," has shown that such a position is entirely erroneous and unfounded. In his wise selection of eighteen saints, from the twelfth to the twentieth centuries, Mr. Maynard demonstrates that holiness can be attained even amidst the manifold occupations of modern life. The reader will find in *Saints For Our Times* not only the inspiration necessary for further progress in virtue and perfection, but also the consolation of their very human struggles with the same disappointments and temptations which offer such great difficulties to all men today. Here in these saintly lives one can clearly detect the workings of divine grace, transforming and sweetly drawing chosen souls to a greater love of God.

Among the saints about whom Mr. Maynard chose to write, there are such outstanding lights of the Church as St. Thomas Aquinas, St. Catherine of Sienna, St. Francis of Assisi and St. Theresa of Lisieux, all of whom lived within the last nine centuries. No one will be disappointed, whether he be philosopher, politician, soldier, or journalist, in not finding in this book some saint upon whom he can model his own life. As the author says in his preface: "They show us what we might be, what we should be."

The same literary ability will be easily recognized in this book as was manifested in Mr. Maynard's various other works. This book, "Saints For Our Times," will provide profitable reading for all those who have the desire to reach the ultimate goal of life—sanctity.

G.H.K.

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**Aux Origines de la Theologie Morale.** By Thomas Deman, O.P. Montreal, Institut d'Etudes Medievales, 1951. pp. 115.

Father Deman, a well-known French Dominican, has combined in this little book a series of five lectures delivered as the Conférence Albert-le-Grand at Montréal in 1951. In a brief introduction, he delineates in broad fashion the diversity of origin and development of the branches of Sacred Theology known as dogma and moral. The other lectures trace the gradual evolution of Moral Theology from the first Christian centuries down to the 13th, exclusive of Saint Thomas Aquinas, to whom a separate lecture is devoted.

The treatment throughout is provocative of thought; necessarily brief, it affords little or no corroboration of positions assumed or conclusions drawn. Much is expected of the reader. There is no question, of course, of even remotely approaching the monumental work of Lottin and Lehu. Nevertheless, Deman is admirably scrupulous in portraying the close, organic, inter-relationship between what we call



Dogmatic and Moral Theology. The early Middle Ages are handled with finesse; there is neither exaggeration nor diminution of their contribution to the formation of an integrated, scientific Christian moral theory.

The heir to all previous labors, and the actual founder of moral theology was Aquinas. Father Deman follows the progression of the Angelic Doctor's own thought, as it matured over the passage of years, from the early attempt at ordering moral matters in his *Commentary on the Sentences* to the magnificent achievement of the *Secunda Pars*. It is important to understand just how tremendous was the work of Saint Thomas in this matter: in this book we are given an accurate and sympathetic presentation. Yet Father Deman is not aware of the limitations of the moral synthesis of Aquinas. All will not agree with the author's total critique, but none can help profiting by the points he emphasizes and the insights he reveals. For an unpretentious, clear introduction to the origins of Moral Theology the reader may turn with confidence to this book.

J.P.R.

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**Padre Pio the Stigmatist.** By Rev. Charles M. Carty. St. Paul, Minnesota, Radio Replies Press, 1951. pp. 153.

After World War II was over, many U.S. soldiers had an opportunity to visit various parts of the continent. Among Catholic veterans of the North African and Italian campaigns, the name of Foggia, a little town in Italy, had long been linked with holiness. Even in the midst of battle at Tobruk and Anzio, echoes of the fame of a new "saint" at Foggia had reached them. No one knew details, but the essential note—the stigmatization of a Capuchin friar, Padre Pio, was a frequent topic of discussion.

Stimulated by the meagre accounts of returning veterans, some of whom had visited Foggia, the interest of American Catholics in Padre Pio has continued to increase. But he has remained an obscure figure, his life shrouded in mystery, in the minds of most people in the U.S. Father Carty succeeds admirably in this effort to acquaint us more fully with the saintly Capuchin. No one can read this restrained, but objective, account of events at Foggia and remain indifferent to the Christlike character of this holy friar, Padre Pio.

Father Carty not only gives the essential facts of the case but also outlines the theological background which is necessary for a better understanding of the mysticism of Padre Pio. Accounts of other stigmatists are included so that one can compare the happenings at Foggia and estimate their true significance. Those who desire a brief, interesting account of Padre Pio will find it in this book. The

author has truly achieved his objective in supplying this graphic account of one who has been surrounded too long with an aura of mystery in the U.S. T.M.

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### BRIEF REVIEWS

**National Catholic Almanac 1952.** Compiled by The Franciscan Clerics of Holy Name College, Washington, D. C. Paterson, St. Anthony's Guild, 1952. pp. 816. Paperbound, \$2.00; clothbound, \$2.50.

It is a little late in the year to comment on the National Catholic Almanac 1952. But if one were looking for a reason why more copies of this handy little volume are not sold, perhaps it could be that it appears too late in the year, in March. It would make a valuable Christmas present if it were published a few months earlier. Certainly it is a book that should be in every Catholic home and its low price brings it well within the purchasing range of every family.

Since this work is aimed at being of practical value, it would seem that the general index could be more comprehensive. A notable defect is that the names of individual persons, such as famous American converts, are not listed for rapid reference. Special features of this issue include the encyclicals and important papal discourses for 1951, the bishops' statement of last fall, and announcements of important Christian centenaries. A.G.

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**Stories for Discussion.** By William L. Doty. New York, Wagner, 1951. pp. 168. \$2.75.

This is a "must" on the bookshelf of every parish society that features a discussion club. In seventeen short stories selected from Catholic periodicals, such as "The Sacred Heart Messenger," "The Lamp," and "The Torch" the stage is set for a lively discussion of Christian moral doctrine. The story is the curtain opener while the plot of the drama is to lead the hearer to a round table discussion regarding the teaching implied in the story. Pertinent questions are placed at the end of each story which will serve as starters for any group. Topics presented concern the Christian virtues and pressing Christian social problems. Catholic groups which have found it hard to get the discussion rolling will find this book a key to successful meetings. J.J.

**The Revival of Thomism.** By Aegidius Doolan, O.P. Dublin, Clonmore and Reynolds, Ltd., 1951. pp. 54. 2/6 (paper).

Father Aegidius Doolan is perhaps the best known member of the Order of Preachers in Ireland. He has labored for many years in the glorious cause of which he here writes so engagingly. In 1949, to mark the seventieth anniversary of the great encyclical *Aeterni Patris*, *Radio Eireann* offered to its hearers a series of talks which have been incorporated in this little brochure. In five brief lectures Father Doolan touched on the vocation of St. Thomas Aquinas, the revival of Thomism, Father McNabb, Jacques Maritain, and the need of Thomism today. His style is reflective of the mature mastery he has of Thomism: calm, tranquil, always keen and interesting. We would like to hear something of the sort in our own country.

J.P.R.

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**Westminster Historical Maps of Bible Lands.** Edited by G. Ernest Wright and Floyd V. Filson. Philadelphia, The Westminster Press, 1952. 16 plates, with index. \$1.00.

Perhaps the most consistent and notable defect in books on the Bible being published nowadays is the absence of maps to aid in understanding the text. Here is an adequate remedy. This little work contains a relief map of Palestine, twelve maps covering the whole of the Old Testament historical periods, one map for the ministry of Christ, one for the journeys of St. Paul, and finally a map of the ancient city of Jerusalem. An index of places refers to exact locations on each map.

This little book of maps should be well received by all students of the Bible, especially seminarians. Its handy size (approximately 6x9 inches) makes it easy to carry, and it can even be attached inside the cover of a textbook. There has been a judicious listing of places, so as to avoid the appearance of one great maze of names. Doubtful locations are followed by a question mark, and the different states are separated by vari-colored boundary lines.

M.J.D.

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**The Greatest Calling.** Rawley Myers, Editor. New York, McMullen Co., 1951. pp. 184. \$2.25.

"Come, Follow Me."—the greatest call that can come to man—the summons to take up the cross and become another Christ. This volume contains a collection of articles written by those who have

embraced this sublime vocation as well as by men and women from other walks of life who testify to the greatness of the priesthood. Each, in its own way, contributes to a better understanding and appreciation of the life and work of the men who daily continue the ministry of Christ.

Among the many distinguished clerics who have written for this volume are Bishop Fulton J. Sheen, Father Patrick Peyton, Father James Keller, M.M., and Emmanuel Cardinal Suhard. Prominent lay contributors include such notables as Clare Boothe Luce, Frank Leahy and Ralph Kiner.

The book is a glowing tribute to the glory and dignity of the holy priesthood which will give the reader new respect and reverence for the priesthood of Christ and the men who are "Priests Forever." It is especially recommended to young men who feel they may be called to this holy vocation.

A.J.D.

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**Come to Me.** By James J. Lamb. Providence, Allied Printing, 1952. pp. 72 (paper).

L.F.S.H. means Little Friend of The Sacred Heart. This sodality, started in New England in 1910, seeks to accomplish its end of honoring and glorifying God by teaching youth to love the Sacred Heart of Jesus. This pamphlet, giving history of its origin and development, will be of interest to all, but in particular to those who teach and direct children of grammar school age. Judging by its good works, one concludes that it deserves to be more widely known. Among others, eleven Dominican vocations have been nurtured on the ideals of this "hidden" society.

A.G.

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**Blessed Are They.** By Frank Baker. Westminster, Newman Press, 1951. pp. 178. \$3.00.

This readable little book contains eight short stories, each taking its title and theme from one of the beatitudes. The author is an English convert. He states in his introduction that these stories were written "with the intention of bringing before modern readers the power and the beauty of the Beatitudes." These tales adequately express his intention, but obviously lack real power and beauty, such as Vann or Graef have found in the Beatitudes.

Mr. Baker has written well in plain and simple language about eight distressed, tired, harassed, burdened, suffering hearts. We can look for more from his gifted pen as his faith deepens and his style matures.

C.H.O'B.

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**Visions and Revelations in the Spiritual Life.** Father Gabriel, O.D.C. The Newman Press, Westminster, Md., 1950. pp. 123. \$2.25.

The study of spiritual phenomena by mystical theologians has produced a multitude of works on this subject since the dawn of the Christian era. This little volume presents a study of the condition of the interior soul and the attitude of the director in the light of the teaching of St. John of the Cross and St. Teresa. Its clarity and readability, as well as its practical advice, recommends it to those who may require a fundamental knowledge of this subject for the guidance of souls.

A.J.D.

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**Alter Christus.** By F. X. L'Hoir, S.J. Westminster, Md., The Newman Press, 1951. pp. 217. \$2.50, cloth; \$1.25, paper.

This book is the product of many years of experience in training and guiding priests. As Rector of the Papal Seminary at Kandy, India and teacher of ascetical and pastoral theology, Father L'Hoir is well qualified to assist priests and seminarians along the road to the perfection which their vocation requires.

The sub-title "Meditations for Priests" aptly describes the contents of this book. The seventy-two meditations are divided up into six series of twelve corresponding to the months of the year, with due regard to the liturgical seasons. The central theme of the meditations might best be exposed by saying that Father L'Hoir very successfully answers the following three questions, which he presents in the thirty-sixth meditation. "Is my idea of the priesthood such a lofty one? Does my contact with men bring Christ effectively to them? How do I endeavor to reproduce Christ in me?"

His frequent use of Papal Encyclicals on the Priesthood serves as a springboard for the meditations and enables the reader to visualize the Ideal for which they must ever strive and the dangers against which they must prayerfully guard.

L.P.

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All books reviewed in *Dominicana* can be ordered through *Dominicana Bookstore*, 487 Michigan Ave., N.E., Washington 17, D. C.

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### BOOKS RECEIVED

From **NEWMAN PRESS**, Westminster, Md.

**THE STORY OF A SOUL.** Autobiography of Saint Therese of Lisieux. Translated by Michael Day, Cong. Orat. 1952. pp. 205. Cloth \$2.00. Paper \$1.00.

THE PRACTICE OF MENTAL PRAYER. By Dom Godefroid Belorgey, O.C.S.O. 1952. pp. 183. \$2.75.

THE CRAFT OF PRAYER. By Vincent McNabb, O.P. 1952. pp. 105. \$1.50.

THE COLLECTED WORKS OF ABBOT VONIER. Volume I. The Incarnation and Redemption. 1952. pp. 376. \$5.00.

From FATHERS OF THE CHURCH, INC., New York.

ST. BASIL LETTERS 1-185. Translated by Sister Agnes Clare Way, C.D.P. 1951. pp. 345.

From DECLAN X. McMULLEN BOOKS, INC., New York.

THE HAPPY CRUSADERS. Edited by James E. Tobin. 1952. pp. 178. \$2.50.

From PHILOSOPHICAL LIBRARY, New York.

MAN ANSWERS DEATH. Edited by Corliss Lamont. An Anthology of Poetry. 1952. pp. 330. \$4.50.

From LOUISIANA STATE UNIVERSITY PRESS, Baton Rouge, La.

ORIGINS OF THE NEW SOUTH 1877-1913. By C. Vann Woodward. Volume Nine of A History of the South. 1952. pp. 542. \$6.50.

From ST. ANTHONY GUILD PRESS, Paterson, N. J.

DESPERATE DRUMS. By Eva K. Betz. 1951. pp. 213. \$2.00.

From CHRIST UNTERWEGS, Munich, Germany.

THE MARTYRDOM OF SILESIA PRIESTS, 1945-46. By John Kaps. 1950. pp. 127.

From CLONMORE AND REYNOLDS, Dublin, Ireland.

PERE LAMY. By Comte Paul Biver. 1950. pp. 214. 16/-; Paper \$2.25; Cloth \$3.50.

From CENTRO DE ESTUDIOS MONTANESES, Philippine Is.

UN HEROE DOMINICO MONTANES EN FILIPINAS. By R. P. Honorio Munoz, O.P. Biografia, Heraldica, Genealogia. 1951. pp. 132.

From BLACKFRIARS PUBLICATIONS, London, England.

EVE AND THE GRYPHON. By Gerald Vann, O.P. Second Edition, 1952. pp. 71. 6/6.

From MARIETTI, TAURINI, ITALIA.

MANUALE PHILOSOPHIAE. VOL. III, THEOLOGIA RATIONALIS, ETHICA, PAEDAGOGIA, AESTHETICA, HISTORIOLOGIA: VOL. IV, SUPPLEMENTUM. By Ioannes di Napoli. pp. 564; 200.

PAMPHLETS RECEIVED

From **NATIONAL COUNCIL OF CATHOLIC MEN**, Washington, D. C.

**CHRIST OUR KING**. By Msgr. Henry A. Carlin. Four addresses on the Catholic Hour. 1952. pp. 48. \$0.35.

**MERCY, ETERNITY, TRUTH**. By Rev. Wilfrid J. Diamond. Three addresses on the Catholic Hour. 1952. pp. 32. \$0.35.

From **OUR SUNDAY VISITOR PRESS**, Huntington, Ind.

**LOOKING FOR A HAPPY ENDING?** By William K. McDonough. 1952. pp. 13. \$0.10.

**THE TRUTH ABOUT PERSECUTION IN SPAIN**. By Lon Francis. 1952. pp. 32. \$0.10.

From **AUSTRALIAN CATHOLIC TRUTH SOCIETY**, Melbourne, Australia.

**MAN'S EVOLUTION AND CATHOLIC LIBERTY**. By Rev. V. McEvoy, O.P. pp. 24. Price 2d.

**THE POLITICAL SOUL OF CATHOLICS**. Rev. V. McEvoy, O.P. pp. 14. Price 2d.

**SPIRITISM'S TWO FAILURES**. Rev. V. McEvoy, O.P. pp. 14. Price 2d.

**THE DOMINICAN NUNS IN AUSTRALIA**. Rev. V. McEvoy, O.P. pp. 24. Price 2d.

From **HOLY NAME PRESS**, Victoria, Australia.

**I DEDICATE MY MANHOOD**. By Rev. V. McEvoy, O.P. Pledge of the Holy Name Society. 1950. pp. 80.

**MANUAL OF THE HOLY NAME SOCIETY**. By S. M. Hogan, O.P. Seventeenth Edition. pp. 264.

From **FATIMA CENTER OF MARIAN STUDIES**, Fatima, Portugal.

**THIS IS FATIMA**. By Joseph M. Agius, O.P. 1951. pp. 72.

From **KILKENNY PEOPLE, LTD.**, Kilkenny, Ireland.

**KILKENNY AND THE BLACK ABBEY**. By Rev. H. Gaffney, O.P. 1949. pp. 32. Price Sixpence.

From **PELEGRINI & CO.**, Sydney, Australia.

**THE LITTLE FLOWER**, a play. Rev. V. McEvoy, O.P. 1929. pp. 45. Price 1/6d.

From **OFFICE OF THE IRISH ROSARY**, Dublin, Ireland.

**SAINT PIUS V AND SAINT JOHN OF COLOGNE**. By Rev. H. Gaffney, O.P. 1938. pp. 14. Price, Twopence.

From **HOLY GHOST FATHERS**, Washington, D. C.

**GOD'S LITTLE JEW**. By Rev. J. B. Hackett, C.S.Sp. 1952. pp. 34.

From **THE CATECHETICAL GUILD EDUCATIONAL SOCIETY**, St. Paul, Minn.

**LET'S PRAY**, First Prayers for Little Catholics. By Sr. M. Juliana, O.P., Maryknoll. 1952. pp. 36. \$0.25.



## ST. JOSEPH'S PROVINCE

**CONDOLENCES** The Fathers and Brothers of the Province extend their sympathy and prayers to Bro. Ignatius Hanson, O.P., on the death of his father; to the Rev. J. G. Precourt, O.P., on the death of his mother; and to the Rev. M. A. Murray, O.P., on the death of his sister.

**SILVER ANNIVERSARY** The Fathers and Brothers of the Province extend their congratulations to the Very Rev. C. I. Litzinger, O.P., the Rev. A. P. McEvoy, O.P., the Rev. W. A. McLoughlin, O.P., the Rev. W. C. Meehan, O.P., the Rev. J. U. Bergkamp, O.P., the Rev. H. A. Kelly, O.P., the Rev. J. S. Kennedy, O.P., the Rev. J. L. McKenney, O.P., the Rev. C. B. Morrison, O.P., the Rev. W. A. Finsel, O.P., the Rev. J. A. Sullivan, O.P., the Rev. A. T. English, O.P., the Rev. I. A. Georges, O.P., and the Rev. J. A. McCabe, O.P., who celebrated the twenty-fifth anniversary of their ordination to the Holy Priesthood on June 9.

**ORDINATIONS** On June 12, in St. Dominic's Church, Washington, D.C., the Most Reverend Patrick A. O'Boyle, D.D., Archbishop of Washington, ordained the following students to the Holy Priesthood: the Reverend Fathers Francis Connolly, Aquinas Powers, Raymond Daley, Jordan Lacey, Thomas Kane, James Breitfeller, Antoninus Fallon, and Michael Stock.

On June 8, in the chapel of the Sulpician Seminary, the following students were ordained to the Diaconate: the Reverend Brothers Augustine Wallace, Vincent Reilly, Mark Joseph Davis, Gregory Fay, Hyacinth Kopfman, Kevin Carr, Patrick Reid, Leo Patten, Paul Haas, Robert Gannon, Fabian Cunningham, and Peter Gerhard.

**FEAST OF ST. THOMAS** On March 7, a Solemn Mass was celebrated at the National Shrine of the Immaculate Conception in the presence of the Most Reverend Rector of the Catholic University and members of the faculty in full academic robes. Father H. I. Smith, O.P., was celebrant, Father G. C. Reilly, O.P., deacon, and Father G. V. Hartke, O.P., subdeacon. The sermon was preached by the Reverend Henry Brown, Archivist of the Catholic University.

**MAY NOVENA** The Annual Novena to Mary, Mother of Mankind, was held at the National Shrine of the Immaculate Conception from May 2-10. On May 7, the students from the Dominican House of Studies served as the choir. On May 8, the sermon was preached by the Rev. Louis M. O'Leary, O.P., and on May 10, the closing sermon was preached by the Rev. Ignatius Smith, O.P.



**VISITORS** On April 4, the Rev. J. M. Visker, O.P., of the Dutch Province, gave a slide lecture on the Dutch mission in Puerto Rico.  
On April 6, the Rev. F. N. Wendell, O.P., spoke to the students on the Third Order Movement in the Province.

On April 25, the Rev. G. V. Hartke, O.P., Director of the Speech and Drama School at Catholic University recounted the adventures of his Players Inc. group on their very successful tour of Army Camps in Japan and Korea.

**THEOLOGICAL INSTITUTES FOR SISTERS** This summer, several colleges throughout the country, in cooperation with the Fathers of St. Joseph's Province, are inaugurating Institutes of Theology for Sisters. These are Notre Dame of Maryland, Baltimore, Md., Nazareth College, Louisville, Ky., Marygrove College, Detroit, Mich., and Aquinas College, Grand Rapids, Mich.  
Through the Cardinal Prefect of the Congregation of Studies, the Holy Father has extended the Apostolic Blessing to the Institutes of Theology conducted by the Fathers of St. Joseph's Province.

### ST. ALBERT'S PROVINCE

**SYMPATHY** The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. John Dering, O.P., on the death of his mother; and to Bros. Leonard Wakefield, O.P., and Kevin Carroll, O.P., on the death of their fathers.

**VESTITION** The Very Rev. G. R. Joubert, O.P., clothed Brothers Christopher Ferguson and Daniel Goss with the laybrother habit at the House of Studies, River Forest, March 6.

**PROFESSION** At St. Peter Martyr Priory, Winona, Minnesota, the Very Rev. V. R. Hughes, O.P., received the simple profession of Bro. Valerian McCauley, O.P., on February 11, and the simple profession of Bro. Albert O'Neill, April 13.

At the House of Studies, River Forest, the Very Rev. G. R. Joubert, O.P., received the first simple profession of Brothers Benedict Ferrari, O.P., and Kevin Carroll, O.P., on March 7; and the first simple profession of Brothers Jude Pidcock, O.P., and Denis Galjour, O.P., on March 17.

**ORDINATIONS** On May 18, the Most Rev. Loras Lane, Auxiliary Bishop of Dubuque, conferred the Minor Orders of Exorcist and Acolyte on Brothers Aquinas Connelly, O.P., Albert Moraczewski, O.P., Peter Dunne, O.P., Ambrose Windbacher, O.P., Augustine Bordenkircher, O.P., Damian Fandal, O.P., Ferrer Pieper, O.P., Francis Kelly, O.P., Thaddeus Coverdale, O.P., Matthias Simlik, O.P., Christopher Kiesling, O.P., Leonard Wakefield, O.P., and Kevin O'Rourke, O.P., at St. Rose Priory, Dubuque.

On the same day, His Excellency, Bishop Lane, ordained to the Subdiaconate, Brothers Raphael Fabish, O.P., Mark Sullivan, O.P., Raymond McNicholas, O.P., Austin Green, O.P., John Francis Jacobs, O.P., Jordan Bishop, O.P., Jerome Becker, O.P., Giles Klapperich, O.P., and Stephen Smithers, O.P.

On May 22, His Excellency, Bishop Lane, ordained to the Priesthood, the Rev. George Welch, O.P., Hilary Freeman, O.P., Lewis Mary Shea, O.P., and Bertrand Morahan, O.P.

**JUBILEES** On June 9, Very Rev. S. V. Feltrop, O.P., Very Rev. W. H. Kane, O.P., and Revs. B. R. Connolly, O.P., R. J. Kelleher, O.P., E. R. Kavanah, O.P., and I. B. Roberts, O.P., will celebrate the twenty-fifth anniversary of their ordination to the priesthood.

On August 21, the Very Rev. W. R. Lawler, O.P., and T. àK. Reilly, O.P., will observe the fiftieth anniversary of their ordination to the priesthood.

## FOREIGN CHRONICLE

**ROME** The Most Rev. Master General has announced the opening of a new Roman Parish dedicated to Saint Pius V. The dedication took place in February.

**ROME** Clement Cardinal Micara, Prefect of the Sacred Congregation of Rites, celebrated a Solemn Mass in honor of St. Thomas Aquinas at the Basilica Santa Maria sopra Minerva, on March 7. Joseph Cardinal Pizzardo, Prefect of the Sacred Congregation of Studies, presided at the Solemn Commemoration of St. Thomas held at the Angelicum. The main discourse was given by the Rev. Raymond Sigmond, O.P., Professor of Sociology at the Angelicum.

**ROME** In the Chapel of St. Pius V, Very Rev. Christopher Bigazzi, O.P., Commissary of the Supreme Sacred Congregation of the Holy Office, celebrated the 50th Anniversary of his Ordination to the Holy Priesthood, on March 15, 1952.

**VERONA** A three day celebration, April 26-29th, was held at the birthplace of St. Peter Martyr, to honor the 700th anniversary of the Saint's death. The Most Rev. Paul A. Skehan, O.P., Procurator General, was present on this most solemn occasion.

**MILAN** The Very Rev. T. M. Sparks, O.P., American Socius of the Master General, was present at the Mass in honor of the 700th anniversary of the death of St. Peter Martyr, on April 29th. The Mass was celebrated at the Church of St. Eustorgius, which encloses the tomb of the Saint.

**ROME** The Sacred Congregation of Rites has approved the introduction of the causes of beatification and canonization of the following: Fr. Francis Coll, O.P., and Fr. Hyacinth Cormier, O.P., ex-Master General; Sister Josephine Gand, O.P., and Sister Maria Clotilde of Savoy, O.P., and has announced an examination of the cause of Sister Marguerite Ebner, O.P.

**CEYLON** The Fathers of the Roman Province have been entrusted with the opening of a Monastery in Colombo, Ceylon, thanks to His Grace, Thomas Cooray, O.M.I., D.D., Archbishop of Colombo. This marks the return of our Order to Ceylon after a lapse of four centuries. Rev. Hyacinth Frendo, O.P., is Superior of the House and Vicar Provincial of the Mission. He is assisted by the Rev. Dominic Lewis, O.P., the Rev. Denis Lewis, O.P., and the Rev. Alex D'Souza, O.P.

- LOMBARDY      The Very Rev. Provincial has made known the sacrilegious theft of 8 statuettes and an aureola from the Reliquary of the Head of St. Dominic. An attempt is being made to restore the missing statuettes from a study of photographs of the Reliquary.
- PERU            Rev. Father Saverio Michele Ariz Huarte, O.P., of the Province of Spain, has been named Titular Bishop of Bapara, and Vicar Apostolic of Porto Maldonado, Peru.
- ARGENTINA    The Rev. Peter A. Torres, O.P., has been elected Provincial of the Province of St. Augustine.
- BRAZIL        The Most Rev. Master General has announced the erection of the new Province of St. Thomas Aquinas, in Brazil. The new Province was created out of the Toulouse Province's mission there. The houses of the Province of Lombardy in Brazil will remain as independent houses. The Very Rev. Sebastian Tauzin, O.P., was appointed first Provincial of the new Province.
- CHILE          The Most Rev. Master General has announced the restoration of the Province of St. Lawrence Martyr. The Rev. Thomas Tascón, O.P., has been appointed Provincial.

## SISTERS' CHRONICLE

### Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

Father Henry J. Hoppe, O.P., preached the mid-year novitiate retreat, closing with a High Mass on the Feast of the Presentation, February 2. The Very Reverend Edward L. Hughes, O.P., Provincial, preached and presided at the reception of two postulants and the profession of one novice.

Father Richard Murphy, O.P., St. Rose Priory, Dubuque, gave a lecture on the Bible and Bible Lands before an assembly of the Academy faculty and pupils on February 21.

The 88th anniversary of the death of our Founder, Father Samuel Mazzuchelli, O.P., was observed on February 23. The Very Reverend J. B. Connolly, O.P., sang the Requiem Mass.

The annual two-day conferences on marriage for the upper classes of the Academy were conducted early in March by Father P. M. J. Clancy, O.P.

Three postulants were admitted into the novitiate on March 26; Father Connolly, chaplain, conducting the rites of vestition.

*Mother Emily of Sinsinawa*, a biographical study of the life and labors of our first Mother General, Dr. Mary A. Synon, will be published shortly.

The impressive observance of the feast of St. Peter Martyr, at the Dominican novitiate, Winona, Minnesota, was attended by Mother Evelyn and Sister Marcella, April 29.

Funeral services for Sister Mary Theodosius Kiernan were held on May 1. Father V. F. Kienberger, O.P., sang the Mass of Requiem, assisted by Father Mulvey, O.P., assistant chaplain.

May Day Holy Hour conference was preached by Father Kienberger, and on

May 4 he was celebrant of the Solemn High Mass commemorating the Finding of the Holy Cross and honoring the feast day of Mother Evelyn. Father Connolly was deacon; Father Mulvey, subdeacon.

The traditional coronation ceremony was carried out in the chapel on May 5 by the Academy pupils and drew a large attendance of parents and relatives. The Very Reverend Raphael N. Burke, O.P., chaplain of St. Dominic Villa, Dubuque, preached.

### Dominican Nuns of Perpetual Adoration, Hunts Point, New York

On the morning of May 3, the feast of the Finding of the Holy Cross, the sisters of Corpus Christi Monastery made profession of solemn vows in an impressive ceremony presided over by Rt. Rev. Msgr. George C. Ehardt.

Solemn Mass was celebrated at which Rt. Rev. Msgr. George C. Ehardt officiated; Rev. Edward J. Reynolds acted as deacon, and Rev. John C. Taylor was subdeacon. Present in the sanctuary were the Very Rev. Bernard P. Shaffer, O.P., Rev. Edward M. Casey, O.P., Rev. William A. Carroll, O.P., Rev. Joseph C. Taylor, O.P., and Rev. Vincent J. Campbell.

The Profession ceremony commenced with the traditional question, asked by Msgr. Ehardt, "What seek you?" Father Shaffer delivered the customary exhortation to those about to make profession, beautifully touching upon the splendor of the event, the exalted vocation of St. Dominic's cloistered daughters, and the wonderful ways of Divine Love, leading to this ultimate consecration. Msgr. Ehardt read aloud the rescript from the Sacred Congregation of Religious granting to the sisters the privilege of making solemn vows. At the grille in the choir he then received the profession of the Prioress, Rev. Mother Mary Thomas, who, in turn, received the profession of each sister already in simple vows. Twenty-five nuns made profession in the choir, after which Rev. Mother Mary Thomas went to the infirmary where five others made profession in her hands, Msgr. Ehardt being present at the infirmary grille. When all had returned to the chapel the ceremony was completed and the *Te Deum* intoned which the community sang standing with lighted candles while the monastery bells rang out. Solemn Benediction followed. Father Shaffer kindly celebrated a private Mass for the community when the ceremony was over.

Greetings and the blessing of the Master General were conveyed by cablegram by the Very Rev. T. M. Sparks, O.P.

This joyful occasion of the repossession of the ancient right, abrogated for political and civil reasons, came about in response to the Holy Father's wishes in the matter of solemn vows as expressed in the Apostolic Constitution, *Sponsa Christi*.

The preparatory community retreat of ten days had been concluded in the morning of May 3. This retreat had been made under the experienced direction of Rev. Adela B. Dionne, O.P.

The oldest sister to make solemn profession of vows is 90 years of age. Another, although slightly younger, has the honor of having spent the longest time in the monastery, 61 years, having entered as a postulant in 1891.

### Sacred Heart Convent, Houston, Texas

After more than fifty years of devoted service, Sister M. Borromeo McManus was called to her eternal reward on February 25.

On Annunciation Day at Sacred Heart Convent, fifteen postulants were invested in the white habit of the Dominican Order by Most Rev. Wendelen J. Nold, Bishop of Galveston, who was also celebrant of the Mass. Recipients of the habit were Miss Murle Dean Vercher, who will be known as Sister Therese Martin; Ruth Frederick,

Sister Mary Ruth; Heloise Cruzat, Sister M. Heloise; Diane Goodfriend, Sister Mary Cabrini; Ida Mae White, Sister Jane Frances; Opal Dean Fruge, Sister M. Emmanuel; Shirley Hartman, Sister M. de Montfort; Marjorie Morales, Sister M. Pierre; Barbara Swatloski, Sister M. Cephas; Dolores Bielomowicz, Sister M. Mildred; Frances Keegan, Sister M. Judith; Patricia Schexnayder, Sister M. Lucia; Eileen Antill, Sister M. Laetitia; Patricia Weikerth, Sister M. Patrice; and Mary Theresa Warden, Sister Marie Goretti.

Present in the sanctuary were the Most Rev. L. J. Reicher, Bishop of Austin; Rt. Rev. M. J. Daly, Very Rev. R. E. Kavanah, O.P., Very Rev. J. J. Connelly, Very Rev. Bernard Roemer, Very Rev. Thomas O'Sullivan, Very Rev. Marcel Notzen, and Rev. Fathers Cary Fowler, Kirwin Reybaud, J. Jones, G. F. Pekar, F. L. Murphy, C.S.B., and W. P. Conlan, O.P. The sermon was delivered by Rev. P. R. Carroll, O.P., who had conducted the retreat preparatory to the reception.

Sister Mary Paul and Sister M. Baptista attended the Convention of the National Catholic Educational Association, which was held in Kansas City during Easter week.

Sisters M. Perpetua and Carmelita attended the Convention of the Texas Library Association, held in Galveston on April 25, 26, and 27.

### **Dominican Sisters of the Sick Poor, River Park, Ossining, N. Y.**

Seven postulants received the habit of St. Dominic in the ceremony of reception on March 7, at the Convent of St. Joseph, 210th Street, Bronx, New York. The young women and their names in religion are as follows: Marlene Schleisman of Minneapolis, Minnesota (Sister Mary Carmel), Ann Doran of Yonkers, New York (Sister Mary Arthur), Ethel Miller of Cincinnati, Ohio (Sister Francis Joseph), Frances Stockert of Dayton, Ohio, (Sister Karl Marie), Mary Hanisch of New York City (Sister Mary Dominica), Concetta Viola, also of New York (Sister Mary Andrea), and Patricia Cawley of Jamaica Plain, Massachusetts (Sister Kathleen Mary). The Rt. Rev. Monsignor Arthur J. Scanlan, pastor of St. John's Church in Kingsbridge, N. Y., presided at the ceremony. The ten day retreat which preceded the ceremony was given by the Very Rev. L. P. Johannsen, O.P., chaplain of the Novitiate house in Ossining, New York.

On March 17 Sister M. Virgine, O.P., and Sister M. Pauline, O.P., left for Rochester, New York and spent the following week in giving vocational talks at various schools in that city.

During Easter Week Sister Marie, O.P., assistant novice mistress, attended a Novice Mistresses' Conference held at St. Pius Convent in Chicago, Illinois.

The congregation was represented at the Vocational Exhibit held at Fordham University from April 20-26.

A ceremony of religious reception and profession took place at the Motherhouse on May 1. Elizabeth Tucker of Detroit, Michigan and Emma Janet Neeley of Cincinnati, Ohio were clothed in the white habit. They will be known in religion as Sister Mary Annunciata and Sister Maria Bernadette. The following sisters made their temporary profession: Sister Mary Antonia Morelli of Brooklyn, New York; Sister M. Rose Lawrence Kenney of New Rochelle, New York; Sister Kevin Marie Tumulty of Jersey City, New Jersey; Sister Ann Marie Fix of Detroit, Michigan; Sister M. Margaret Clare Spinnenweber of Cincinnati, Ohio; Sister Maureen Michael Bergin of New York City; and Sister Margaret Mary Rottinghaus of Cincinnati, Ohio. The Most Reverend Joseph P. Donahue, Vicar General and Auxiliary Bishop of New York, presided. The retreat which preceded the occasion was conducted

by the Very Reverend C. L. Davis, O.P., P.G., at Queen of the Rosary on the Hudson.

The New York Dominicanettes had their annual May Crowning ceremony at Queen of the Rosary on the Hudson on Sunday, May 4. A Holy Hour given by the Reverend William Ward of Archbishop Stepinac High School, preceeded the procession and crowning.

On February 16, the community lost one of its members with the death of Sister Mary Peter Higgins. R.I.P.

Sister Mary Consilii Ruddy will celebrate her silver jubilee in June.

### Saint Mary of the Springs, Columbus, Ohio

The College of St. Mary of the Springs acted as host to representatives of ten Catholic Colleges of the Ohio-Kentucky Region of the National Federation of Catholic College Students at their Seventh Annual Congress on May 3.

The Reverend Gaston F. Level, O.P., chaplain of Albertus Magnus College, New Haven, Conn., since 1939, died on March 8. He is succeeded by the Reverend E. C. McEniry, O.P., as college chaplain.

The Merry Masquers of the College of St. Mary of the Springs under the direction of Sister Elizabeth Seton, O.P., presented five performances of *Barter*, Lenten drama written by the Reverend Urban Nagle, O.P.

Greatly in demand as a speaker, the Reverend Urban Nagle, O.P., community chaplain, will deliver a series of radio talks in June. Father Nagle has also been named Commencement Speaker at the college graduation on June 8.

Sister Charles Anne, O.P., dean of the college, and Sister M. Lauranna, O.P., directress of the academy, attended the 57th Annual Meeting of the North Central Ass'n of colleges and secondary schools in Chicago this spring.

Representatives to the National Catholic Education Ass'n Meeting in Kansas, April 15-18, included Sister M. Angelita, O.P., president of the college and Sister M. Beatrice, O.P., diocesan school consultant.

### Holy Cross Congregation, Amityville, New York

Ten week-end retreats for laywomen (including one exclusively for Dominican Tertiaries of the Chapters of Mary Immaculate, Jamaica; St. Peter Claver, Brooklyn; St. Vincent Ferrer, New York, and Queen of the Rosary, Amityville), were conducted at Our Lady of Prouille Retreat House, Amityville, by Reverend Fathers George E. Flattery, S.J., Joseph A. Luke, S.J., Adam J. Oterbein, C.S.S.R., Thomas J. Doyle, S.J., Anthony B. Corrigan, S.J., Andrew Ansbro, C.P., Thomas J. Wade, S.J., J. Vincent Watson, S.J., and Very Reverend Matthew M. Hanley, O.P. Father Francis Schwarz, O.P., also assisted during the Tertiaries' Retreat.

The Sisters' Easter Retreat was preached by J. Vincent Watson, S.J., at Queen of the Rosary Convent, Amityville, N. Y.

Mother M. Anselma, O.P., Prioress General, presented to Reverend Eugene J. Crawford, Spiritual Director of the Brooklyn Diocesan Pilgrimage to the Eucharistic Congress in May, an illuminated manuscript containing the spiritual bouquet from the Diocese of Brooklyn, to be presented to His Holiness, Pope Pius XII for the spiritual welfare of the Holy Father. Sister Jeromita, O.P., designed and painted the scroll.

Mother M. Hedwig, Secretary General of the Community, accompanied by Sister Ambrosia, visited the Dominican Sisters at Great Bend, Kansas.

Mother Thomas Edmund, Mistress of Novices, attended the Novice Mistress Seminar in Chicago during Easter week.

Mother M. Chrysostom, O.P., Community Supervisor of Schools, headed a delegation of Sisters of the Congregation who attended the sessions of the National Catholic Education Association in Kansas City, Missouri, during Easter week. Sister delegates also attended the Catholic Round Table of English, Business Subjects and Science; American Historical Association; New York Archdiocesan Institute for Religious; Catholic Business Education Association; Catholic Library Association and the Annual Conference Day of Nursing, Nurse Education and Hospital Administration.

The Schools of Nursing of St. Catherine's Hospital, Brooklyn, and Mary Immaculate Hospital, Jamaica, were accredited by the National Nursing Accrediting Association of America.

It was the happy privilege of representatives of Holy Cross Congregation to be present at the consecration of Most Reverend John J. Boardman, Titular Bishop of Gunela and Auxiliary to Archbishop Thomas E. Molloy, Bishop of Brooklyn, June 11, in Our Lady of Perpetual Help Church, Brooklyn; and also to participate in the centennial program of the Passionist Fathers at the Monastery of the Immaculate Conception, Jamaica, on April 26. In Ponce, Puerto Rico, the Sisters attended the Mass of thanksgiving offered by His Excellency, Most Reverend James E. McManus, C.Ss.R., Bishop of Ponce, on his Silver Sacerdotal Jubilee.

Members of the Dominican Juniorate presented *The Belle of Barcelona* in a few of our parishes during the past three months.

On April 24, in honor of the Crown of Thorns, a procession was held through the cloister at Queen of the Rosary Mother House, Amityville. Appropriate hymns were sung and a special prayer was recited.

A special performance of the Passion Play, *The Upper Room*, was held in Our Lady of Prouille Auditorium in February for the benefit of the Sisters residing in the district of the Motherhouse.

Father Camillus, a Passionist Father, was guest speaker at the March meeting of the Mission Unit at Amityville. Picture slides of St. Maria Goretti were shown.

Reverend Allen Maloof, celebrated a Solemn High Mass in Queen of the Rosary Chapel, on May 26, according to the Byzantine-Melchite Rite. Father also lectured on the historical background of this rite and illustrated his talk with slides in color.

Reverend Mother Mary Victor, O.P., secretary of the Dominican Mothers General Conference, and Sister Joachim, visited the Mother House during the Easter vacation.

Mother M. Agatha, O.P., Bursar General of the Congregation, celebrated the Golden Jubilee of Reception on April 26, and Sister M. Boromea, O.P., the seventy-fifth anniversary of the reception of the Dominican habit on June 14.

The Sisters of Holy Cross Congregation participated in the Vocation Exhibit sponsored by His Eminence, Francis Cardinal Spellman at Fordham University, New York, during the week April 20-25. The purpose of the exhibit, according to the Reverend John F. Gilson, S.J., director of the Vocational Institute of the Fordham School of Education, is twofold: to acquaint young men and women with the real facts about the life of a priest and religious and to stimulate greater interest among the public in the work of men and women who have consecrated themselves to God.

The Sisters of St. Thomas Aquinas Convent assisted in honoring the "Pilgrim Virgin" during her visit to St. Ignatius Church, May 4.

The Sisters of the Congregation cooperated wholeheartedly to make the fifth



annual Loyalty Day parade held in Brooklyn on May 3, a success.

Since the last issue of *Dominicana* four Golden Jubiliarians—Sisters Alvara, Nonna, Narcissa and Borgia—departed this life. R.I.P.

### Congregation of Our Lady of the Sacred Heart, Springfield, Ill.

On March 23 Very Reverend Edward L. Hughes, O.P., Provincial, and Reverend P. M. J. Clancy, O.P., were present for the investiture of Right Reverend J. A. Gatten, Academy chaplain, with the robes of a Domestic Prelate.

On March 30 the Reverend Benedict Ashley was in charge of a Day of Recollection given in Siena Hall for Dominican Tertiaries.

Sister Mary Virginia attended the Institute for Dominican Novice Mistresses held in April at St. Pius' in Chicago.

On April 20 Monsignor W. F. Haug received sixteen new members into the Sacred Heart Chapter of Dominican Tertiaries and admitted eleven to profession.

Mother Mary Imelda and Sister Mary Aurelia, Community School Supervisor, attended the National Catholic Education Convention held in Kansas City in April.

A Community Diocesan Catechetical Day was observed on April 26, with Sisters attending from twenty schools within the diocese and ten outside. His Excellency, the Most Reverend William A. O'Connor, D.D., offered the Holy Sacrifice of the Mass in the Convent Chapel and delivered the opening address. The day's program included lectures, discussions, and demonstrations, dealing with the carrying out of an active Confraternity of Christian Doctrine program.

Sister Rita Rose and Sister Mary Robert of Memorial Hospital, Rogers, Arkansas, attended the Mid West Hospital Association Convention in Kansas City April 24-26.

Ann Forrestal, Sacred Heart Academy sophomore, won first place in the diocesan C.Y.O. essay contest.

Springfield's C.Y.O. May Crowning Festival was held on the Academy campus. Students of the Academy formed the Living Rosary.

The Reverend P. M. J. Clancy, O.P., gave the address in the Cathedral of the Immaculate Conception at the joint commencement exercises of the Catholic high schools and academies of the city.

### Saint Catharine of Siena Congregation, Saint Catharine, Ky.

Distinguished visitors to the Motherhouse during the past three months were: the Reverend J. A. Foley, O.P., of the Cincinnati Mission Band; Reverend James J. Flanery, pastor of Our Lady of Lourdes, Queens Village, Long Island, N. Y.; Reverend Albert Deery, pastor, Reverend John Markovitch, assistant, Saint Augustine, Jeffersonville, Indiana; Right Reverend Monsignor Michael C. Grogan, pastor of Saint Cecilia, Hastings, Nebraska; Reverend Charles J. Keenan, Hastings, Nebraska; Reverend Clarence J. Crowley, Hebron, Nebraska; Reverend Daniel E. Cooper, Bellwood, Nebraska; Reverend L. E. Curtis, O.P., Montgomery, Louisiana; Sister Maura, O.P., Sister Teresa, O.P., Sister Hildegard, O.P., Sister Caritas, O.P., Saint Mary of the Springs, Columbus, Ohio; Sister Mary Lawrence, O.S.F., Sister Jeanne Marie, O.S.F., Briar Cliff College, Sioux City, Iowa.

The Reverend Dominic Corigliano, O.P., professor of philosophy at Siena College, Memphis, Tennessee, received a priceless gift of loot taken from Monte Cassino in 1944. In this loot were: a gold and silver reliquary containing bones of the twelve Apostles, chasubles, stoles, tabernacle veils, a quaint wooden doll—a



plaything of St. Margaret of Hungary, and other valuable articles. Through the Dean, Sister Leo Marie, it was arranged to display this collection during Lent, after which Father Corigliano returned them to the Abbot of Monte Cassino.

On the feast of Saint Pius ground was broken for the new administration building at Siena College, Memphis, Tennessee. The Most Rev. William L. Adrian, D.D., Bishop of Nashville, presided at this ceremony.

The Sisters of Saint Luke School, Waverly, Massachusetts, moved into their new convent on April 15. This two-story structure of buff colonial brick trimmed with white completes the church, rectory, school, convent quadrangle. That evening the Reverend Denis Sullivan, pastor, gave to this community the Benediction of the Blessed Sacrament. Mass was first offered on the following morning. Sister Emeliana was appointed superior of this group.

Early in March, Mother Margaret Elizabeth and Sister Rose of Lima, Secretary General, made their first constitutional visitation to the mission, Aguadilla, Puerto Rico.

Present for the Kentucky Hospital Association meeting of April 2-3 in Louisville, Kentucky, were: Sisters Bertrand, Lucinda, Ivo, and Mary Peter. On April 22 this same Hospital organization, in the special session of the Blue Grass Council, met in Lexington, Kentucky. Sisters Bertrand and Lucinda attended this open forum.

Sister Albertina, Regent of Studies, and Sister De Porres, Principal of Our Lady of Peace, Chicago, Illinois, took part in the National Catholic Education Association Convention sessions in Kansas City, Missouri, from April 15-18.

Sister Margaret Thomasine, Novice Mistress, was present April 15-17 at Saint Pius Church, Chicago, for the first convocation in the history of the Dominican Sisters in the United States and Cuba for novice mistresses from various parts of the country. This convocation was under the auspices of the executive council of the Dominican Mothers General. Sister Catharine Joseph, administrator of Rosary Hospital, Campbellsville, Kentucky, was companion to Sister Margaret Thomasine.

During Easter Week, Sister Julia, Principal of the Academy, attended the High School Division, and Sister Agatha, Dean of the Junior College, the College Division of the State Education Convention.

Sister Fides discussed "Mathemaphobia—Failures Caused by Fear" at the Kentucky Section of the Mathematics Association held on April 19 at Lexington, Kentucky.

On April 26, Sisters Agatha and Dolores represented the community at the Kentucky Association of Church-Related Colleges in Danville, Kentucky.

Sister Angelica took part in the State Convention for Laboratory Medical Technicians held in Owensboro, Kentucky, early in May.

Retreats were conducted for the students of Mount Trinity Academy, Watertown, Massachusetts by the Reverend J. H. Halton, O.P., and for the young ladies of Rosary Academy, Watertown, by the Reverend A. H. Neal, O.P., from April 7-9.

In the auditorium of the College and Academy on April 20, Mrs. Alfred Berger addressed a capacity audience. The speaker appealed dynamically, both with words and exhibitions, to each listener to live the liturgical year by taking Christ into the dining room and kitchen.

At the Boston Science Fair a student of Mount Trinity Academy, Watertown, Massachusetts placed first, and a student of Saint John, North Cambridge, Massachusetts, was judged third. Through the competitive examination of 373 boys, an eighth grade student of Holy Rosary Academy, Louisville, Kentucky, was one of the five archdiocesan boys to receive a four-year scholarship to Saint Xavier High of that city. In the national citizenship project a student of Saint John, Memphis,

Tennessee, placed first. A 1952 senior of St. Agnes Academy, Memphis, Tennessee, was chosen by the city to represent the Catholic school system in the Cotton Carnival festivities.

### **Monastery of Our Lady of Grace, North Guilford, Conn.**

The Dominican Nuns at the Monastery of Our Lady of Grace in North Guilford recognize with grateful appreciation the devotedness of the Dominican Fathers. The relationship has always been a warm one, but the status of solemn vows has strengthened the family relationship and accentuated the interdependence of the Fathers and the Nuns.

The Master General's blessing at Easter with the accompanying friendly message was a delight to the Nuns. Father Vincent Donovan's conferences followed by two-hour chant lessons approximately every two weeks from February through April have increased the contemplative serenity of the chanting and singing of the Divine Office.

When the Monastery chaplain, Rev. A. D. Frenay, O.P., Ph.D., became ill on Holy Saturday, a series of temporary chaplains took over immediately. So far the Nuns have enjoyed the services of Rev. Edward M. Casey, O.P., of St. Vincent Ferrer's Priory in New York, Rev. Lawrence R. Dolan, O.P., of St. Mary's Priory in New Haven, and Rev. Thomas T. Shea, O.P., of the Dominican Novitiate in Dover, Mass.

At the ceremony of Reception of the Habit and Profession of Temporary Vows on April 26, Father Shea was Master of Ceremonies. Rev. Justin McManus, O.P., of Washington, D. C., preached on the meaning of the Monastery of Our Lady of Grace, explaining to a crowded chapel of guests the significance of solemn vows, papal enclosure, and the Constitution, "Sponsa Christi." Rev. Donald O'Leary, a diocesan priest from St. Rita's in Hamden, Conn., who is moderator of a vocational group for young women, sang the High Mass. A Lay Sister and an Extern Sister received the habit, three choir novices made temporary profession, and one Extern Sister made temporary profession.

April 20, the Hartford Diocesan Vocation Sunday for Women, was observed with a well-attended Eucharistic Hour offered to God for vocations and for special grace for all the young people working out vocations. Father Casey, who conducted the Hour, preached on the Apostolate of the Contemplative Nuns. Seventy young women visited the monastery to learn more about the cloister. They spoke with Reverend Mother Prioress through the parlor grille and were given booklets about the monastery.

Father Shea conducted the Eucharistic Hour for the Sick on April 27, and deeply moved his listeners in both the cloister and public chapels with his sermon on "O Sacrum Convivium."

On May 1, the novices erected a small out-door Shrine of Our Lady in their garden. They were sufficiently numerous to be able to carry the statue of Our Lady in a formal procession, complete with Cross-bearer, acolytes, chantresses, and a long double line of white-veiled and black-veiled nuns-in-the-making. The singing was well rendered, and the Professed Nuns enjoyed the novel experience of being spectators at a religious exercise.

### **Dominican Sisters of the Congregation of the Queen of the Holy Rosary, Mission San Jose, California**

On April 12, two postulants from Kyoto, Japan entered the Motherhouse No-

vitate at Mission San Jose, California. The young ladies—Miss Theresia Nobuko Tojo, and Miss Maria Bernadette Kayoko Hatanaka had been members of the St. Thomas Institute, a Third Order Tertiary Group in Kyoto, under the personal direction of the Reverend Paul Egli, O.P.

It is hoped that the two young aspirants, after having received the proper training in the Dominican Way of Life, and having duly fulfilled all of the requirements of Canon Law, will one day return to Japan to establish a community of Dominican Sisters in their native land.

On May 21, Professor Edwin A. Beilharz, Ph.D., head of the Department of Social Sciences at the University of Santa Clara, addressed the members of the Student Body and their friends, at an informal lecture in the Auditorium of Queen of the Holy Rosary College. "Present Day Politics in America and Abroad" provided an interesting topic for review, and discussion.

The Music Department of Queen of the Holy Rosary College presented its annual recital on Thursday Evening, May 22, in the College Auditorium. Feature numbers on the program were afforded by Sister Marie Christine, O.P., pianist, and by a selected Upper Division Choral Ensemble.

### Congregation of St. Catherine of Siena, Racine, Wisconsin

On February 17, the Rev. Jordan Aumann, O.P., began a series of conferences on the Religious life at the Motherhouse. About 125 Professed Sisters are present at these bi-monthly lectures.

The Rev. Gilbert Graham, O.P., conducted a three day retreat for aspirants and postulants Feb. 11-13, at the close of which nineteen young women received the postulant's veil.

A Seminar for Dominican Novice Mistresses was held at St. Dominic Convent, St. Pius, Chicago, during Easter Week, April 15-17. The Seminar was conducted by the Rev. P. W. Roney, O.P., Rev. J. B. Walker, O.P., and Rev. J. R. Aumann, O.P. Mother Mary Cleopha was hostess to the 32 Sisters assembled. Mother Mary Dominic, O.P., New Orleans, President of the Dominican Mothers General Conference, was present for the three day session.

Sisters M. Gerold, Theophila, Charles, and Eleanore represented the community at the National Catholic Educational Association Convention in Kansas City during Easter Week.

Sisters M. Rose and Theodore attended the Seventeenth Annual Meeting of the Midwest Secondary and College Department of the N.C.E.A. in Chicago on April 1.

On Sunday, May 4, St. Catherine's High School, Racine, was for the second consecutive year host to the Thomist Association. Representatives from the nine chapters in Wisconsin and Illinois met in the auditorium of the school for the Holy Sacrifice of the Mass, which was celebrated by the Very Reverend Edward L. Hughes, O.P., Provincial of the Province of St. Albert the Great. The sermon at the Mass was delivered by the Rev. Ralph Monaghan, Professor of Latin and Greek at Saint Francis Seminary. The Mass was followed by Solemn Benediction at which the Rev. Stanley B. Witkowiak, Ph.D., president of St. Catherine's High School acted as celebrant. The principal speaker at the meeting in the school cafeteria was the Rev. Jordan Aumann, O.P. His topic was "The Christian's Vocation: The Call to Perfection." Concluding the program was the awarding of certificates of graduation to 75 Thomists who completed three years of study.

### Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

Rev. Maurice O'Leary, O.P., of the Dominican House of Studies was the Director of the Annual Alumnae Day of Recollection held this year at Mt. St. Mary's on Feb. 23.

Rev. John Carrigan, O.P., conducted the three-day Student Retreat beginning on Ash Wednesday at Mt. St. Mary.

The Newburgh Dominicans of the Archdiocese of New York were among the 1100 Sisters who contributed, on Washington's Birthday, to the blood donation to the U. N. troops in Korea. They answered the appeal of Cardinal Spellman, who had seen personally the desperate need for such donors.

Eight members of the 1951 Mt. St. Mary graduation class, student nurses at St. Francis School of Nursing, Poughkeepsie, were capped at St. Peter's Church, Poughkeepsie, on March 30.

Sister Margaret Michael, community supervisor of schools, and Sister Joan Roberta attended the N.C.E.A. convention at Kansas City April 14-18.

Sister Mary Eleanor was one of twenty-four novice mistresses who attended the seminar for Dominican Novice Mistresses at St. Pius in Chicago from April 15-17. The lectures, given by Rev. P. W. Roney, O.P., Rev. J. B. Walker, O.P., and Rev. J. R. Aumann, O.P., dealt with such topics as Dominican Chant, Ceremonies, Rubrics, qualities and duties of the Novice Mistress, and Dominican character and spirit.

The Novice Mistresses were the guests of the Sisters of the Racine Community, whose gracious hospitality was most conducive to the spirit of mutual help and Dominican family spirit that existed.

The Newburgh Dominican Sisters of the South Jersey missions held on March 30 a forum on vocations to the Religious Life in St. Rose Auditorium, Haddon Heights, New Jersey. Young women interested in the religious life, parents, Sisters and priests attended in large numbers. Sister M. Florence, O.P., was forum chairman.

On April 27 a second forum on Vocations to the Religious Life was held at St. Mary's Auditorium, Paterson, New Jersey, Sister M. Joan Roberta, O.P., presiding as forum chairman.

A third forum, held in the Pope Pius Twelfth High School, Passaic, New Jersey, on May 4 had Sister M. Grace Electa, O.P., as forum chairman. The keenest interest was shown by the Sisters in their preparation for this exposition of religious life and by the guests who were deeply interested in the topics presented, the discussions, and the kodachrome views of Mt. St. Mary.

The series are under the general direction of Sister Mary Consilia, O.P.

### St. Cecilia Congregation, Nashville, Tennessee

The Rev. James McKenna, O.P., and the Rev. B. H. Scheerer, O.P., were guests of the Sisters of the St. Cecilia Congregation on March 18 and 19. They showed a vocational film, "Watchdogs for Christ," for the Sisters and students of the Academy, after which Father Scheerer spoke briefly on his experiences in China.

On the feast of the Annunciation, March 25, patronal feast of Mother Annunciata, O.P., Prioress General of the St. Cecilia Congregation, high Mass was sung in the convent chapel by the Rev. James E. Eiselein, chaplain. The student body of the Academy entertained with a program on the eve of the feast, at the close of which they presented Mother Annunciata with a sheaf of Easter lilies.

Sister M. Charles, O.P., superior of St. Mary's Orphanage, Nashville, and Sister M. Ursula, of St. Cecilia Academy, attended a meeting of the Child's Welfare Conference held in Knoxville, Tennessee, on March 27 and 28.

The St. Cecilia Academy senior class won first prize for their float in the Clean-Up Week parade sponsored by the Nashville Fire Department and the *Nashville Banner*.

Sister Marie Therese, O.P., Novice Mistress of the St. Cecilia Congregation, attended the seminar for Dominican Novice Mistresses held at St. Dominic's Convent, Chicago, April 15, 16, 17.

Miss Rosemary Murphy, a member of the junior class of St. Cecilia Academy, won second prize in an essay contest sponsored by the Tennessee Medical Association. She was awarded fifty dollars by a representative of the Association at an assembly of the faculty and student body of the Academy on April 22.

The Annual Alumnae Day program was held at St. Cecilia Academy on May 24. Luncheon was served in the students' dining hall at 1:30, after which a business session followed. The members of the senior class were special guests of the Alumnae at the luncheon.

Sister Josephine Conley, O.P., Sister Marie Adelaide Hovious, O.P., Sister Catherine de Ricci Donnellan, O.P., and Sister Inez Cabaniss, O.P., received the B.A. degree at the closing exercises of Siena College, Memphis, on May 23.

Annual music auditions were held at St. Cecilia Academy on May 23 and 24. Mr. Leo Lawless, head of the Music Department of Sterling College, Sterling, Kansas, was the adjudicator. The auditions are sponsored by the National Guild of Piano Teachers.

The ninety-second annual commencement exercises were held in the Academy chapel on the morning of May 30. The Most Reverend William L. Adrian, O.P., celebrated the commencement Mass, and the Rev. Daniel Richardson, pastor of the Assumption Church, Nashville, delivered the address. Twenty-two seniors were awarded diplomas by the Most Reverend Bishop.

Sister Ursula Milton, O.P., a member of the St. Cecilia Academy faculty, attended a Curriculum Conference held at St. Louis University, St. Louis, Missouri, June 5-12.

### Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

A new convent and school were opened at Chillan, Chile, on March 8, branching off from the original Chilean foundation at Galvarino, 200 miles south. Sister Henrietta (Coppard) of Chicago, Ill., and Sister Philip John (Magallanes) of Los Angeles, Calif., were named to start the new mission.

Sister Henrietta is a veteran missionary; she served in Hawaii for 22 years. Sister Philip John is new to the missions; she was professed less than a year ago at Our Lady of Maryknoll Novitiate in Valley Park, Mo.

Opening classes in an age-old Spanish building, the Sisters found a warm welcome from children and grown-ups.

The Maryknoll Sisters' personnel list, issued in April, shows a total of 61 convents in 19 different countries with a total personnel of 1,066 Sisters of whom 899 are professed.

Within the last five years, no less than 24 houses for mission work have been opened in 19 countries. Work has been begun in the following new territories since 1947—Mexico, Peru, Chile, the Caroline and Marshall Islands, Ceylon, Korea, Tanganyika and Mauritius. In the same five-year period, new houses have sprung up

in old territories—Hawaii, Bolivia, Japan, the Philippines, and Macau, a Portuguese colony on the China coast.

With the forced closing of 14 convents in interior China, their personnel has been assigned to work in other territories or retained in Hong Kong to care for refugees who have flooded the city.

The Philippine missions and the Maryknoll Sisters' clinic at Pusan, Korea, have benefited by the assignment of other ex-China missionaries. Some, of course, have come home to recover their health before reassignment to the mission field.

But most of the expelled China Sisters are in Hong Kong where the Maryknoll Sisters have initiated a housing project for refugees. Following a fire last November which left 15,000 people homeless, they began a campaign to build small cottages for refugees. The idea was taken up enthusiastically by the Catholic Welfare Organization and other civic-minded groups. Twenty-eight brick cottages have been built and are ready for occupancy; one hundred are planned in all.

A project to provide schools for refugee children is also underway which will utilize the Chinese-speaking Sisters as teachers. Many of the children attended the Maryknoll free school in Kowloon at present.

Reception and Profession ceremonies have marked March, April and May for the Sisters. On March 7, 29 novices were professed and 51 postulants received. On April 6, 57 Sisters pronounced their Final Vows in mission stations throughout the world. On May 8, 12 novices at Our Lady of Maryknoll Novitiate, Valley Park, Mo., were professed.

Mother Mary Joseph, Foundress of the Foreign Mission Sisters of St. Dominic, suffered a series of shocks on March 23, 1952. Her condition was critical for several weeks, and is still very serious. The Sisters at the Motherhouse have continued a perpetual rosary, day and night, for her recovery.

Preparations for the sexennial General Chapter to be held at the Motherhouse, beginning July 12, are underway. Regional chapters have been held in the various missions throughout the world and delegates are due on June 28.

### Our Lady of the Elms, Akron, Ohio

Mother M. Clare, O.P., and Sister M. Bernice, O.P., attended the recent convention of the North Central Association of Colleges and Secondary Schools at Chicago.

Sister M. Matilda, O.P., acted as judge of the first Parochial School Art Exhibit for the Youngstown Diocese on April 6.

The Silver Jubilee of Mother M. Rosalia, O.P., and Sisters M. Margarita and Seraphina, O.P., was celebrated Easter Monday at Our Lady of the Elms. The entire Community was present. Solemn High Mass was offered by the Reverend I. J. Paulus assisted by Reverend E. M. Horning and Reverend F. H. Diederich.

On April 24, the Doctors' Orchestra of Akron gave a program of symphonic music for the entertainment of the Sisters.

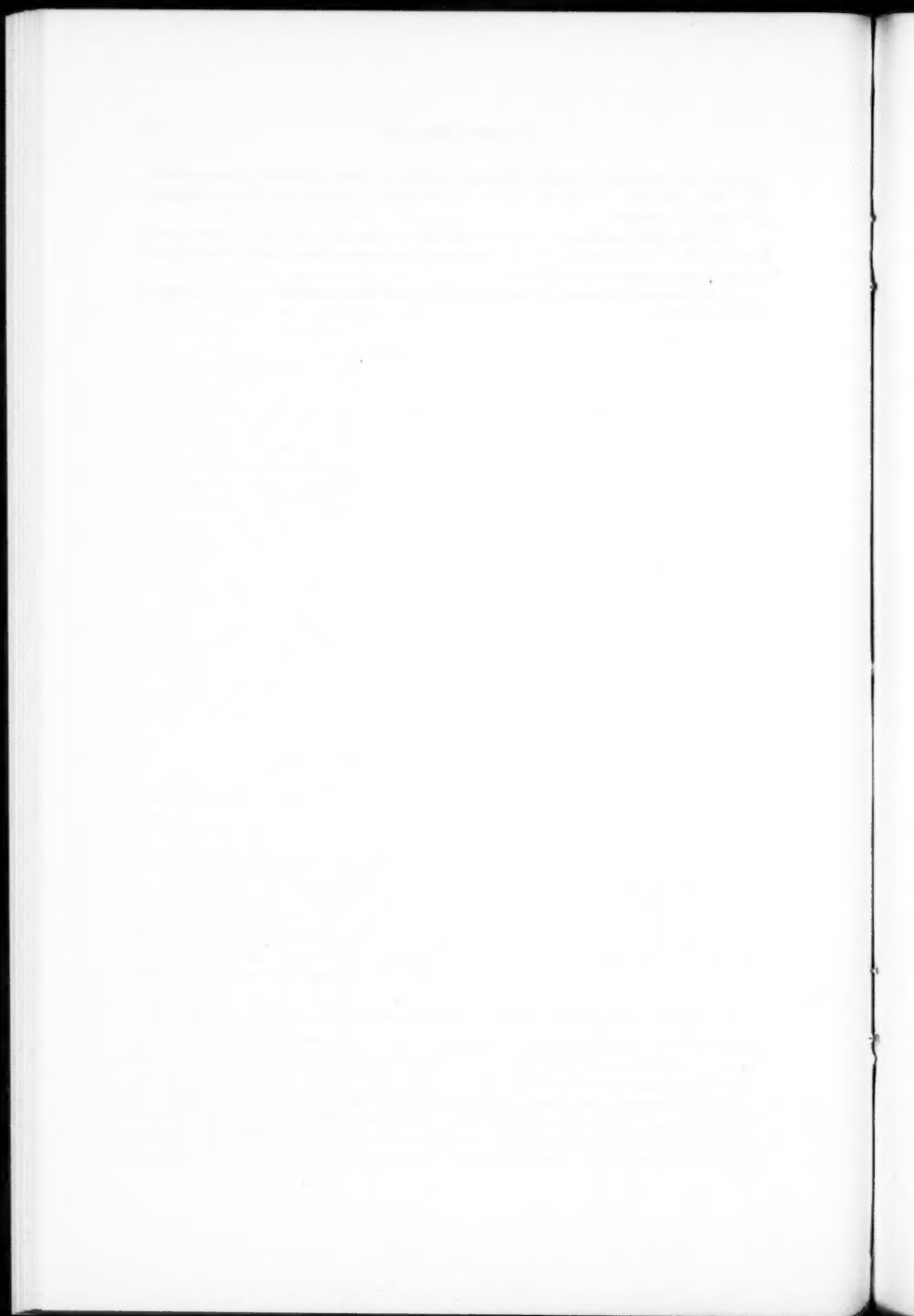
### Dominican Sisters of the Perpetual Rosary, Milwaukee, Wisconsin

His Excellency Most Rev. R. R. Atkielski, Auxiliary Bishop of Milwaukee, celebrated a Solemn Pontifical Field Mass at the National Shrine of Our Lady of the Rosary of Fatima, on Tuesday, May 13, the thirty-fifth anniversary of Mary's first appearance to the shepherd children at Fatima, and tenth anniversary of the Monthly Fatima Peace Vigil conducted by the laity in the convent chapel. His Excellency was assisted by Rev. Lawrence Kasper, St. Boniface, as deacon, Rev. John Kapellan, Holy Ghost, as subdeacon, Rev. Richard Cahill, S.J., Gesu, as presbyter

assistant, and Rev. A. M. Klink, Propagation of the Faith, as Master of ceremonies. Very Rev. William J. Broner, D.D., Ecclesiastical Superior of the Community, preached the sermon.

The life size crucifix on the adjacent lot, a memorial gift of an anonymous benefactress in remembrance of the deceased members of her family, was blessed by the Bishop preceding the Mass.

Three novices pronounced their first vows, and one postulant received the holy habit on June 2.





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